

A MESSAGE FROM THE PRESIDENT OF THE AMERICAN SOCIETY

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

A Plea for Immersion

Based Upon a Principle that Transcends the Dogmatic Deadlock

In response to the earnest and perplexed inquiries of many of our readers, we presented last week a general statement of our view of the only ground upon which the divided Church can settle the baptismal controversy. It is our conviction that we are doomed to continue in sectarian division to an indefinite period if Christian union must wait until the churches now practicing sprinkling are converted to the immersionist dogma.

There is absolutely no sign that the immersionist dogma is making any such headway as to encourage its advocates to believe that it will finally triumph in Christendom.

Yet, on the other hand, there is no weakening of the immersionist conscience or practice. The clash of controversy is avoided among the more enlightened; a degree of comity and federation obtains between the two sections; but in the actual procedure of immersionist churches there is no sign of relaxing the traditional practice of immersion only.

Manifestly the controversy is in a deadlock.

How to break this deadlock is the big problem of any body of Christians that sets itself to the task of bringing Christ's scattered flock into one fold.

The position taken by The Christian Century last week may be recapitulated here for the sake of clearness. We contended,—

1. That to continue the argument is futile.
2. That to allow a mere form to stand in the way of Christian union is wicked.
3. That the form of baptism is a matter of intense conscience to the immersionist.
4. That the form of baptism is not a matter of conscience to the optionist.
5. That the evident Christian duty, therefore, of those to whom the form of baptism is a matter of indifference is earnestly to inquire whether it is possible, by their own initiative, on behalf of the unity of the church, to restrict the exercise of their liberty in the practice of alternative forms of baptism without surrendering any point vital to conscience or the kingdom of God.
6. That the optionist churches could, without sacrifice of conscience or effectiveness or any vital matter, cease the practice of sprinkling and pouring and retain only the practice of immersion as the initiatory rite into the church, thus transcending the controversy over dogma through the triumph of Christian love and reaching a level where unity would be inevitable.
7. That the business of the Disciples of Christ, a movement organized within the church catholic on behalf of Christian union, is not to argue the baptism question on the basis of Scripture dogma, but to plead for the solution of it through the impulsion of Christian love.

That our fathers should have displaced "our creed" with "our plea" lifts us far above the jangling of controversy over dogma. This idiom of ours is the badge of absolute uniqueness among religious bodies; we are not another sect insisting upon our particular understanding of the Bible.

We, the Disciples of Christ, are the company of those wherever found who believe in the duty of Christian union, and who believe that union can be effected among evangelical bodies without doing violence to the conscience of any individual Christian.

As individual Christians we, like all other Christians, have our peculiar understanding of the gospel. But as an organized Christian union movement our essential business is to proclaim that neither our own nor anybody else's peculiar understanding of the gospel presents an insurmountable obstacle in the way of the union of God's people.

We do not proclaim the impossible doctrine that union is to be effected by a series of compromises of conviction. That there should be an all-around give and take of the things of conscience is morally unthinkable, and a union built upon such an arrangement would be shattered even before it could establish itself.

What we, the Disciples of Christ are pleading for is the recognition, by all Christian people of at least the great evangelical denominations that there exists among us in our actual faith and

concrete practice the basis of a union within which every Christian's conscience may be conserved inviolable.

We do not take our stand upon a dogma. We do not insist that Christian union must rest upon our understanding of what the Scriptures teach. That is the way every sect does. We are not a sect, and we must not let ourselves adopt the sectarian method.

The essence of sectarianism would be for us to claim that our understanding of what the Scriptures teach must be taken as the basis of union for all Christians.

There is not a sect in Christendom but has as its motto, "Where the Bible speaks, we speak"; not one but believes it takes the Bible as the only rule of faith and practice; not one but believes in the duty of restoring primitive Christianity; not a sect in Christendom but owns the supreme Lordship of Jesus Christ.

That a body of people proclaiming Christian union should present its understanding of what the Scripture teaches as the sole and only infallible basis of union among Christians is simply to repeat the stupid blunder all the sects have made for three hundred years.

And for such a body of people to invoke the peculiar authority and Lordship of Jesus Christ for its particular program of union is as arrogant as it is naive.

Such a sect's understanding of what the Scriptures teach may, as a matter of fact, be a practicable basis of union.

And again it may not be a practicable basis.

But whether it is or not, one thing is sure, viz., that the divided church will not give that sect a fair hearing.

To attempt to reconcile the dogmatic differences among Christian people by other dogmas of our own, or by taking one side or the other in the dogmatic controversies over which the church is divided, is to betray the essentially sectarian character of a body that poses as an umpire of the disputes that divide the church.

As individuals we, the Disciples of Christ, have our conscientious convictions on the baptism question. Most of us are committed to the immersionist position.

But it is not our mission as an organized movement working for Christian union to advocate the dogma that loyalty to the Scriptures and to Christ demands the practice of immersion only. As The Christian Century pointed out in a recent article, there were other bodies already advocating that dogma before ever the Disciples' movement was born.

To conceive our mission in such terms is to conceive ourselves a sect among the sects.

Our mission is not to argue the baptism question, but to make to the people who are arguing it this plea: that, having argued the dogma into a deadlock, they now waive the dogmatic issue, and for the sake of answering the Lord's prayer for unity among his followers, seek like Christian statesmen to find some practical basis upon which all can stand without doing violence to the conscience of any.

The problem of Christian union is not a question of interpreting the Scriptures. To each individual soul God gives the right to read the Scriptures for himself.

The problem of Christian union is a problem of statesmanship. Its solution waits on the arrival of some master spirit who can make the disputants see and feel the shame of division and who can point out how in the common faith already held and in the common customs already practiced there is a basis of unity upon which all consciences can be satisfied.

The controversy over baptism is to be settled if at all in just this way. The dispute may not be settled; it must be transcended.

And the essential mission of the Disciples of Christ is to point out how it may be transcended and to plead with the disputants to put an end to the controversy.

The Disciples are the statesmen of Christian union.

Through their hundred years' history there has run a silver strand of appeal of a wholly undogmatic nature, a strand which we must today seize and use as the clue to a true appreciation of their history and the solution of the biggest problem which the modern church is facing. This will be our theme at another time.

Editorial Survey

Is the Wage Earner Prosperous?

Bradstreet's have issued a bulletin on the increase in the cost of ninety-six of the most used commodities in our common life. It shows an increase in cost, on the average, of 11 per cent over last year. Its authoritativeness is not questioned by anyone, least of all by the man who has to reckon each week in order to be able to make ends meet and pay the life insurance. The cost of living is higher now than it has ever been in the history of the country with the exception of a certain period during the civil war, and a slight further advance will discount even that comparison. The President takes note of the fact in a message to congress, the Secretary of Agriculture has instituted a thoroughgoing investigation of the causes, the legislature of Ohio is demanding a like inquiry, and other states and departments of government will doubtless join in the search for the reason.

It is true that the cost of living has advanced all over the civilized world. The increased production of gold may account in part for this universal increase, but the fact that the advance in the United States is about three times that in the old world, calls for further explanation. Secretary Wilson concludes from a recent investigation of meat prices that there are too many retailers. He says the farmer is not getting the larger part of the increase, even though the price of farm products has greatly increased. There is no doubt about the part the trust plays in this general increase. The revision of the tariff has helped it; it went upward on many articles of common commodity. The fact of tariff will come under close scrutiny in the investigation. The question must be answered as to whether a tariff increases the cost of living more than it increases the rate of wages. This answer will not come from legislative investigations for they will be biased either for or against, but it will come from the more accurately reasoned conclusions of economists after the legislative committees have brought in the evidence.

The momentous question is that which confronts the wage earner and the man with a small salary. It raises the question, also, about the sufficiency of the old rule that plenty of money and good prices makes everybody prosperous. Wages were never so high, but is the wage earner so well off? The real problem with the wage earner is not how much he gets, but what will his wage buy. We have ever been concerned with the questions of production. We legislate for the producer side of our economies and industries. The morrow will see us asking the consumer's question of how much is the cost? We will legislate from the consumption side of living. When we do that there will be less "local question" in tariff making and more equalization of rates for the benefit of those who buy as well as those who sell.

The cost of living has increased, by one-half in the past half generation. The rate of wages has increased but one-half as fast as the cost of living. There is a general prosperity, but it is not an equalized prosperity. The man with \$5,000 a year was never so numerous or prosperous, but the man with \$500 a year was likewise never so disproportionate in numbers to the increase of his more fortunate brother and never so poor as he is with his increased income.

Safeguarding Life and Limb

The story of industrial casualties is being written. In our enthusiasm for the conservation of resources we are taking invoice of our human resources as well as those of timber and water. We are finding that there are occupations as deadly as war; that health is undermined, in a less spectacular but in as deadly a degree as in army camps in torrid climates. Poisonous gases, dust, lack of sanitation, long hours, monotonous toil in one position, and dangerous machinery furnish the toll. Illinois has been looked upon as one of the worst offenders in its lack of care for its workers, but it put into operation on January 1 a law that is among the best. Things often have to go to the worst before public opinion can be aroused to make them better, and then they go to the best. This law provides that:

All running machinery shall be reckoned dangerous—and thus provided with safety devices.

All screws and projections shall be countersunk—so as to catch no clothing or loose material in hands of workers.

Means shall be provided for quickly stopping any machine or belt or shaft and shall be within easy reach at any time.

Machines shall not be placed in such close proximity as to endanger life and limb.

All hatchways, elevator shafts, etc., shall be securely closed and safeguarded.

Sanitation shall be strict—no dust, gas, fumes or smells that can be avoided.

Women and girls shall be provided with seats.

Equal temperature shall be maintained in all rooms as far as possible.

No food must be taken where there is poisonous material.

Sufficient means of escape from fire and explosion, etc., shall be provided.

Employees shall be forbidden to tamper with machines not under their care.

Employers shall furnish state factory inspector with report of all accidents and injuries.

This last provision is one of the most needed. When it is universally done the state will be able to deal intelligently with the liability clause in industrial contracts and will have a knowledge of the whole question of casualty in factories that will help solve the problems of the part industry should bear in the cost of remunerating the loss of life and limb among the workers. The first of the above enumerated provisions strikes at the base of the injury problem when it defines all running machinery as dangerous, and thus fixes the probabilities of fault upon the industry instead of upon the worker.

Charity at Cherry

Serious criticism of the Red Cross methods of relief at Cherry have been made through a sensation-loving press, and especially by a couple of Chicago Aldermen. One of these aldermen is the able chief defender of saloon interests in the state legislature, Mr. Cermak, and the other is the notorious Alderman Scully, one of the grey-wolf kind of aldermen that Chicago has not yet rid itself of. Men of this kind win their seats in the council by the wholesale dispensing of charity and being all-round good fellows as well as through saloon power. There have been others, honest folk, who have criticised, also, and there may have been minor faults, as there is almost bound to be, in so large and difficult a task, but the chief criticism of this kind has come from warm hearts who have not been willing to see cool heads administer the relief which sympathy would pour out all too often without question or economy.

The reports of men like Prof. Graham Taylor, member of the State Commission for investigating mines and mining, and upon whose shoulders the burden of going to the bottom of the disaster and recommending laws to prevent further occurrences of such kind, after personal investigation, report that the relief has been ample and well done, and that the Red Cross has once and again proven its right to the utmost confidence for efficiency and mercifulness. The report of Mr. Bicknell of the Red Cross and Mr. McDonald of the Illinois Mine Workers union show that the families of the bereaved have actually received more than the wages of their fathers and husbands would have been if the accident had not happened. The wages would have amounted to \$80,000, and the amount received in their stead amounts to \$111,800, or more than \$30,000 over and above the usual income. Of this amount the United Mine Workers paid \$26,300 in death benefits and \$20,00 was wages paid by the company immediately following the disaster, most of which was due. The company has contributed but \$4,000 to the relief fund. Nearly \$40,000 has come from the generous contributions of the people over the state. Altogether, the Red Cross has collected \$85,000, and the miners' union has voted \$50,000. It is estimated that various city committees have \$30,000 on hand, and it is expected that the state legislature will vote at least \$100,000 for the permanent relief fund. The Red Cross will perhaps buy annuities for the most needy and thus insure them against want for a time long enough to cover all possible danger of suffering. It is hoped that the state funds will be voted to the care of the Red Cross, also, that it may be invested in like sensible and economical manner. If this is done, it will induce many of the city committees that are in doubt about how to best dispose of their funds to do likewise and thus give the one great organization, that is above reproach, the work of seeing aid dis-

pensed until time shall allow a complete readjustment of the affairs of the sufferers.

Each of the 310 families can sue the company for \$10,000. But it will probably be useless to do so. The mine is owned by the C. M. & S. P. R. R., but is a separate company in which the majority of the stock is held simply in the name of the president of the railroad company. This makes them liable only to the extent of the value of the mine property. The mine is today a smoking hole in the ground of little value to anyone and of no value under a court judgment.

Who Is Responsible for the Disaster?

Of course everyone flew to the conclusion that the company was responsible for the Cherry disaster. There are at least two reasons for this. One is that corporations are notoriously liable to install only such safety devices as the law demands and immediate economies require, and the other is that it is the fashion nowadays to fling criticism at corporations and the rich without discrimination. On the other hand there were those who were convinced without waiting for any evidence that it was simply culpable neglect on the part of employees. Those who had been studying the problem passed over both of these indictments and laid the chief blame at the door of those who are responsible for providing legal means of safeguarding life in mines and factories and all other places where law alone can insure all the right of being protected from the natural dangers of work.

In the first place, it was the fault of certain employees. The fire came from hay that was ignited by open torches and great care would not have permitted that. Again, the foremen could have gotten all the men out if they had been alert to do so and not overconfident of their ability to put out the fire. In the second place, the company was at fault in not providing stables where fire could not ignite the mine, and in not having installed those safety devices that would quickly extinguish fire wherever it might break out. But most of all is the legislature of the state blameworthy in not passing the bill that was before them last winter, designed to prevent all such disasters by compelling mines to install safety devices. That would have prevented this very appalling disaster. There are automatic sprinklers that loose floods of water when a certain heat is reached. Concrete construction where all inflammable materials are stored would prevent an outbreak of a conflagration. Extra shafts would give exit in case of any danger, and a more complete signaling system in the shape of simple telephones would make rescue work easy and accidents remote. Air pipes along working tracks would lower probabilities of danger from damps. To compel every man handling explosives to qualify as an expert and to train every miner in rescue methods would increase ability to prevent accidents and deal with those that happen. Fire-proof chambers at stated places, supplied with food and water and with an open hole drilled from the top of the ground into them would save most of the lives in the extremities. Rescue stations in every mining field, equipped with oxygen apparatus and other devices would greatly expedite rescue, and closer inspection would prevent accidents. Now that the legislature is meeting with 300 lying dead in the sealed shaft and public opinion surcharged, there will doubtless be a law passed that will be as competent as the one elsewhere noted in regard to factory safety.

The Terrible Toll of the Mines

No industry demands a greater toll in life and health than that of coal mining. In the anthracite mines of Pennsylvania alone two miners are killed and five injured every day in the year, and they have taken a toll of 12,000 lives and 28,000 have suffered accident. Every year at least three out of every 1,000 miners will suffer either death or maiming in the mines, and the number that suffer ill and broken health through mine damps and gases, lung disease through coal dust and bad air, rheumatism through damp and cramp, broken limbs through falling walls and roofs in the chambers, and many other evils that are not told in figures and not thought of by us when we sit by our cosy fires and watch the curling smoke and glowing embers and are warmed to dreams or to fraternal concourse and made content with our lot.

Not only could the appalling catastrophes be largely avoided by precaution, but this insidious dealing of death and disease could be greatly curtailed if we would pay the cost of making the timbering safe, the air pure, the miners intelligent on their tasks, and the work of rescue as efficient as is the life-saving service on the sea and lake shores.

The miners make no protest until some dreadful accident like that at Cherry comes. The operators deal more with the competition and the markets and the most economical methods of mining, than with the human problem. That problem, in its finality, comes to the public and it is responsible in the last resort. Pennsylvania passed laws only after the Avondale disaster took 109 lives in 1869. Illinois will now pass an adequate law and other states will be warned also. Humanitarians are told to mind their own business and the name "reformer" is made odious, but to those who will bear the scorn and devote their lives to the all too thankless task of seeking means to benefit their fellows by agitating for their good as Florence Kelly agitated for factory legislation and Jacob Riis agitated for tenement reform and Wm. U'Ren agitated for the referendum in Oregon, will find a great host to call them blessed in after days.

Temperance Notes

The French Minister of Justice says that out of every 100 convicted for murder under his administration, 53 were confirmed drunkards, for arson, 57; for vagabond, 70; for assault, 90; for all offenses, 65 were drunkards.

At the end of the first month of prohibition in Birmingham, the arrests had decreased one-third and those for drunkenness alone had decreased 80 per cent. In Atlanta the corresponding figures were one-half and 90 per cent.

In a British regiment in India observations were made among its drinking and total-abstaining members and it was found that sickness among the former was five times as great as among the latter.

Observations made of a group of 20,000 babies disclosed the fact that where their parents drank heavily, 32 per cent died inside of eight months, while where their parents were total abstainers but 13 per cent died. Where they were moderate drinkers, the figures were 23 per cent.

Does prohibition prohibit? If it is made to prohibit, it does. The Law Enforcement Department of the Illinois Anti-Saloon League secured 479 convictions last year, or 90 per cent of all its cases. The fines aggregated \$100,000 and the sentences 7,792 days. There are now pending 250 cases.

Governor Stubbs of Kansas was honored by being excluded from a dinner given by the Topeka Club because he prosecuted its locker system of handling liquid refreshment. He has asked the governors of other prohibition states to join him in seeking some means of preventing the interstate shipment of liquors into their states and the issuance of federal revenue licenses within their borders.

Sixty-three banks in forty "dry" Ohio counties show something of the effects of local-option at the end of the first year after its enactment. Forty-seven show an increase in deposits, five show the same amounts as last year, while but ten show any decrease. The average of increase was \$40,000.

The West has had an unenviable black color on the "wet" and "dry" maps until the past year. In Oregon today, twenty-one of the thirty-three counties are "dry" and there are 100 precincts in other counties in the column. In Idaho fifteen of the twenty-three counties have abolished the grog shop in five months and but two have voted to keep it. In Utah more than one-half the state has been made "dry" since last August.

West Virginia had its local-option bill smothered in the senate last session just as the session closed. But without it the state is largely "dry." Every city that has a charter allowing it, is "dry." Where there is no other recourse, they elect county judges that will refuse to grant licenses.

In Nebraska any official who refuses to enforce the law finds quo warranto proceedings instituted by the Attorney General of the state and himself removed from office. What would happen to the mayor of Chicago if Illinois had such a law?

War on the Saloon in Chicago

The Anti-Saloon campaign for the extermination of the liquor traffic in the city of Chicago is going forward with enthusiasm and the promise of admirable results. In order that the question may be submitted to popular vote at the spring election, petitions must be signed by one-fourth of the registered voters of the city. It is this campaign for the securing of signatures which is now going forward with vigor, and promises to realize the hopes of the united temperance forces. Even if the effort should fail to close the saloons, a task that looks overwhelmingly impossible to one acquainted with the strength of the traffic in this city, there will at least be great educational value in the campaign, and there is strong probability that the showing made by the temperance forces will compel the

saloons to moderate their arrogance, especially in the disregard of the closing ordinances relating to Sunday and the night hours. Moreover, the campaign in Chicago will compel the saloon to keep in this city the army of floating voters which is usually distributed over the state to corrupt elections and override public opinion in communities which are deciding the saloon question.

Editorial Density

At the Quadrangle Club of the University of Chicago a holiday reception and dinner were given to the members of the faculties and their families, in connection with which some of the students presented an amusing playlet dealing with the question of woman's education, in which the reluctance of certain bachelor professors to the admission of women in their classes was amusingly hit off. The revival of interest in the old "morality plays" of the Middle Ages, which were given in the churches of Europe, suggested by contrast the sub-title of "an immorality play" for the funny little sketch that was given. One of our antiquated religious exchanges points out the horror of this episode. It solemnly informs its readers that a play so immoral that students were strictly debarred from witnessing it was enacted by members of the faculty on this awful occasion. The possession of a sense of humor would save some editors from such diverting exhibitions of density.

Unity Between Disciples and Presbyterians

We are very glad to give prominence to a letter just received from Professor Ernest P. Wiles of Muncie, Indiana, regarding a most interesting example of unity between the Disciples and Presbyterians of that city. It was only a single event, to be sure, but it registers a very important step in the progress toward the union of the people of God. When two congregations so radically different in belief and practice as the Disciples and Presbyterians can unite in this beautiful manner for a communion service, it means that in the spirit of love and common service they are able at least for a time to forget all the things that have divided them and to give to the world an explicit example of the unity for which Jesus prayed.

"Tell it out among the brethren through the Christian Century that a century of teaching and preaching of the principle promulgated by Thomas Campbell has not been in vain—not in Indiana, at least.

"Yesterday afternoon at 4:45 the Jackson Street Christian Church sat with the members of the First Presbyterian Church (in their building and upon their invitation) in a union communion service. Such an event was never known to have happened before in this community. The First Presbyterian Church is our wealthiest, and perhaps most influential in the commercial circles of our city.

"It was a beautiful service of just one hour. No address or sermon. Just spiritual hymns, a solo, and a chorus; some passages of Scripture so familiar to Disciple ears; a prayer or two; a free-will offering; and the partaking of the emblems. The whole a thing of beauty, an event long to be remembered, a foretoken of heaven.

"Praise God from whom all blessings flow."

This is an example of what might be done by the Disciples in almost any community if they set themselves to the work of actually emphasizing practicable means of fellowship with their religious neighbors. Nothing would prove to the Christian world more quickly that our people are really serious in their efforts to promote union than such instances of fellowship. It is our duty to secure such opportunities for the practice of the principle we have long preached. The Disciples must, of course, take the initiative. It is their specialty. For this very cause have they come into the world. We shall be more than glad to publish other news of such character.

The Year Book

The January issue of the American Home Missionary is the Annual Year Book of the Disciples. It contains the general statements of the missionary and philanthropic organizations of the brotherhood, the list of missionaries, the contributions of the churches to the support of the Boards, the prayer-meeting topics for 1910, statements of the various schools and colleges of the Disciples, and the usual list of ministers in the different states. The table of statistics is an interesting study. It summarizes the strength of the Disciples as 11,614 churches, 9,207 Sunday-schools, 6,861 ministers, 1,329,559 members, 984,874 Bible school scholars, value of property \$29,752,244. Secretary Warren comments on the disappointing character of these statistics as compared with the claims the Disciples are accustomed to make, but points out that the defection of the anti-society brethren in the South, the loss of many of our country churches through lack of ministerial oversight, the dropping of large numbers of names

from church rolls in the interest of a healthier and more vital membership list, and the inaccurate and inadequate methods employed in gathering our statistics are all responsible for the results. He wisely notes the fact that the most significant lesson of our statistics is the imperative need of a larger number of young men to devote themselves to the ministry. The volume contains the portraits of the new secretaries, I. N. McCash and Grant K. Lewis, and a statement in reference to the new brotherhood publishing house, which has recently taken over the property of the Christian Publishing Company of St. Louis. Copies of this Year-Book may be secured from the American Christian Missionary Society, Cincinnati.

The Minister and the Library

In these days of multiplied libraries, provided by local pride or by the benefaction of some great philanthropist, there is opened to the alert and watchful minister a rare opportunity to shape in no small degree the reading habits of an entire community.

The work of the librarian is being gradually dignified to a place of importance, but it is usually limited largely to the care and arrangement of the books which the purchasing committee of the library may select. In the last issue it is the judgment of this committee which must be trusted to provide the reading material for the interested public.

It is a notorious fact that when this work is not done with something like adequate regard for its importance, the purchasing lists run largely to current novels, and thus there is grave danger that the public library will become a mere provider of the least valuable of reading, rather than a former of the tastes and character of the community. It is not too much to say that it would be far better for a town to have no institution of this sort than merely one which gratified the unformed or vitiated taste for indiscriminate novel-reading.

In this emergency it is not only the privilege but the obligation of the minister to make himself useful to the people of the entire region by assisting in the selection of the books that shall be purchased and read. In nearly every instance a minister who manifests some reasonable interest in the public library can soon secure a place upon the purchasing committee. Once there, it is an easy matter to bring about the proper use of available funds in the purchase of a higher grade of books than many of our libraries possess at present.

By this it is not meant that the special theological tastes of the minister are to be gratified at the public expense, although there are certain great religious books without which no collection is adequate, no matter how limited its resources. But we are thinking rather of the really valuable books of biography, travel, scientific interest, Bible study and general literature to which such significant and valuable additions are being made continually.

But beyond the purchase of books a preacher may render invaluable service to his community by the frequent reference to the library and its new volumes in his public discourses, his private conversation, and even in occasional articles in the local press. Every minister who lives up to his privileges as a reader will make considerable use of the library, and especially if he has helped to shape its policy and select its materials. It is impossible that this personal interest shall fail to reveal itself in such mention of the best books as would help to form the taste of his own people and of the entire town.

A minister can in these ways render a most valuable service to the library itself and to its head. Most librarians are very appreciative of such efforts as a minister can easily put forth to make their work better known and more valuable to the public. They are often very sensitive to the criticism that their readers largely belong to the novel-loving kind. They would like to remedy this condition as far as possible, for they know it furnishes ammunition to those who think the public library a superfluity, a nuisance or even a public menace.

Let the minister counsel with the librarian and with other interested people regarding the best means of making the better materials of the library known to the community. There are many ways in which the really valuable books can be secured and then featured, so that their value becomes known. In the rare event that the librarian is either incompetent, indifferent or too stupid to realize the significance of the position, steps ought to be taken at once to fill the place more suitably. There can be no reason for maintaining an untrained and inefficient person in so responsible place.

Here is a field in which the minister can be of immense service not only to his own church but to all the people. And no efforts of his will be more quickly understood and appreciated than just these we have attempted to suggest.

The Test of Discipleship

This week's topic invites us to judge ourselves. If I am a Christian it is because I know what a Christian ought to be. My neighbor's opinion of me is as nothing compared with my opinion of myself. I have to give an account of myself to God. I cannot turn my thinking over to another. But in order to know myself I must know how my conduct affects others. For this purpose it becomes necessary for me to take account of the opinions which others hold. The problem for every one is to live in the society of his fellows, be responsive to all the awakening influences that surround him, respect the convictions of all honest men, and at the same time maintain his own individuality. It is easy to follow the mood of the multitude or to set up a private standard of conduct and act without regard to the feelings and rights of other, but to have genuine sympathy for all sorts and conditions of men and to keep one's own soul free is not easy. A man can meet the test successfully; a weakling will fail.

"Not on the vulgar mass

Called 'work' must sentence pass,

Things done, that took the eye and had the price."

Doubtless Browning is right in insisting that work does not fully reveal the man. No painter ever painted his best picture and no poet ever sang his sweetest song. The limitations of expression are felt by the greatest artists. The good man blunders and fails to show his real purpose at times. He must be sure of himself if he is not to grow discouraged. He cannot depend upon the world's understanding of his acts to give him strength.

"But all, the world's coarse thumb

And finger failed to plumb,

So passed in making up the main account;

All instincts immature,

All purposes unsure,

That weighed not as his work, yet swelled the man's account."

The spiritual is the reasonable. The assurance of the Christian is based on knowledge. He can give a reason for the faith that is in him. He can state the grounds of his conduct so that honest men will be compelled to respect his motives. He tests his feeling by its social effect. His impulses are so guided by intelligence that they go forth in acts beneficial to the persons with whom he lives. The average disciple may not attempt to explain conscience, but he knows that a good conscience is never found apart from intelligence. A conscience that puts a man in the way of others, to hinder their usefulness cannot be called good. A man has to do a good deal of thinking before his judgments about right and wrong have any value. The follies that have been committed in the name of Christ warns us that a fool cannot be a Christian. Simple as the teaching of Christ seems, a man needs an abundance of sense when he undertakes to live as Christ would have him.

The kind of life the Christian lives is worthily described by Dr. Edward Everett Hale in an account of the "Lend-a-Hand" clubs. "Saint Paul put the rule for the life of an immortal being when he said that there were three eternal realities. He called on faith, by which he means intimacy with God; he called one hope, by which he meant living in the future, overstepping the rather petty necessities or experiences of today; and third, and greatest of all, according to him, he placed love, by which he meant that a man should live outside himself, for and with everybody else who comes in his way. Love is the greatest of the three eternities. In the Lend-a-Hand clubs we try to express Paul's direction in the language of the nineteenth and twentieth centuries by saying, "Look up and not down," this means faith; "Look forward and not back," this means hope; "Look out and not in," this means love, and because love is the greatest of the three and because one wants to avoid "talky-talky" life and to advance into genuine life, love has two mottoes, of which the second is, "Lend a hand."

Midweek Meeting Jan. 26.—Topic—How May I Know I am a Christian?—The Spiritual Test.—Jno. 15:26-27; Acts 2:38; Rom. 8:14-17; 1 Jon. 3:14.

Biblical Problems

By Prof. Herbert L. Willett.

One of my correspondents writes in reference to the exposition of the Sunday-school lesson, in one of the issues of the last quarter, that he objects to the habit of raising questions regarding matters of biblical teaching which have been supposed to be settled, such as the final period of Paul's life. My statement was that one could not speak with assurance either regarding the events of Paul's last

days nor the unity and authenticity of the pastoral epistles. My friend thinks this is a dangerous thing to say in the presence of our Bible-school people, and he prefers that all questions of that sort be left out.

There are two ways of teaching biblical history and literature. One is to assume that all the facts are settled and to state one's opinions dogmatically as if they were the final truth. This is probably more satisfactory both to the teacher and to the pupil than to leave anything in doubt, and it is still followed in some institutions. The other method recognizes that the things on which we can be positive and dogmatic are placed side by side in holy Scripture with many of another sort, where one must either consent to be guided by probabilities or forego any attempt to deal with the matter at all. Every modern teacher knows that both duty to himself and his classes and a proper regard for pedagogical method unite to demand of him the attitude of an inquirer rather than a dogmatist. Upon things which we know beyond question we have a right to insist, and happily there are enough such facts in Scripture to give a solid basis for our Christian faith. But there are many other things concerning which we can be positive only when we have ceased to study; for the facts are not sufficient to warrant fixed conclusions. More than this, every teacher knows the value of the interrogation point to arouse the attention of students and compel them to think the questions through for themselves. The greatest teachers of our generation have been the men who most freely used the method of inquiry in the classroom. The greatest stimulus to study is an interrogation point. There is no wiser principle than to learn the art of positiveness when one is certain, and at the same time to maintain an open mind upon questions where there may be doubt.

Where does the soul or spirit go at death? If not to God to be judged, than where? And when will the judgment be? What is meant by the resurrection? If the body returns to dust as we are told it does, and the soul or spirit goes to God at death to be judged, what is there in the old body to be judged in what is called the judgment or resurrection day?

Reader.

It is the character of the New Testament writing to set forth the positive beliefs of Jesus and his companions, and to describe secondary and less important matters in terms that seemed on the whole to be most helpful to those to whom the documents were addressed. Neither the Old nor the New Testament has any definite program of future existence. The Old Testament until its very latest words was silent on the theme of the future life. And even then it had no assured basis for expectation of a life hereafter. The New Testament accepted the current beliefs in the resurrection taught by the Pharisees, but lifted them to a supreme and authoritative place in virtue of the teachings of Jesus and the assurance of the early disciples that he rose from the dead. But there was no definite and organized instruction regarding the character of the life to be. It was impossible that there should be. There is no speech or language in which information regarding the future can be conveyed to people with the limitations under which we work. As well might one expect to inform an unborn child of the experiences into which he would enter in the life to which birth ushers him. It is so of the New Testament ideas regarding the future. The fact of that life, of which the present is already the beginning and which goes on with increasing freedom and achievement in the experience of the growing soul, is made very clear throughout the teachings of Jesus and the apostles. But the program of that life is nowhere given. And for the most part the references to it are in terms which were suggested by current Jewish apocalyptic hopes. Conflicting theories have been advanced regarding the condition of the soul after death. Most of them have been based upon the Old Testament view of death as a sleep, from which there might or might not be an awakening, according to the stage in the development of the doctrine of resurrection in which the writer was living. Many such expressions regarding the dead are used in the New Testament, but they have only the value of current Jewish forms of speech. Perhaps on the whole the most satisfactory New Testament utterance is that of Paul in his letter to the disciples at Philippi, where he speaks of death as departure to be with Christ. The Jews believed in a coming day of judgment, and this also was emphasized by Jesus and the apostles. But it must be distinctly remembered that Jesus never postponed the condemnation of sin to some final assize at the end of the world. Whatever may be true regarding that day of judgment, certainly the eternal assessment of values goes on daily. Every day is in a true sense a day of judgment.

The Church Facing the Twentieth Century

Synopsis of a Sermon Preached in West Jefferson St. Church, Fort Wayne, Ind.

By Rev. Earle Marion Todd

Texts—"And (Jesus) opened the book and found the place where it was written, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the year of Jehovah's delight.' And he said unto them, 'This day is this Scripture fulfilled in your ears'"—Luke 4:17-19, 21.

There are just three things that I hope to accomplish by speaking to you on this theme this morning:

First, I want to help you to see that the church as she faces the new century is face to face with a new world, and that her entrance into that new world marks the third great crisis in her history, and that the future for good or evil depends upon the courage, the loyalty, the self-sacrifice, the farsightedness of her members. Then I want to help you to see that sympathy, Christian sympathy, such sympathy with men as we see in Jesus, is the only solvent for the problems of this new age. Then finally, I want us to get a vision of the great opportunity that lies before the church if she will but set herself in the spirit of Christ to the tasks of this new age. I shall fail of my purpose utterly if I fail to quicken into a flame your love for the church, so that at the conclusion of the service we may sing with a new depth of meaning, a new firmness of purpose, and new solemnity:

"I love thy Church, O God!"

In one of the noblest passages in the "Idylls of the King," Tennyson tells us that

"The old order changeth, yielding place to new,

And God fulfills Himself in many ways,
Lest one good custom should corrupt the world."

There are to-day two conceptions of the world—the static and the dynamic, and most of our minor, superficial differences are traceable back to this fundamental difference. According to the one view, the world is fixed, static. Progress is mere rotation, succession—like the running of a clock. What has been will be again, and what will be has been before. What is truth for one generation is truth for all generations; there is no such thing as "new truth."

A Becoming World.

According to the other view, the world is a becoming world. Progress is growth, development. What has been can never be again, and what is to be, while it grows out of what has been, is new—something that has never been before. Change, unceasing change, is the eternal law. The world is changing, continents are changing, mountains are changing, rivers are changing, oceans are changing, climates are changing, suns are changing, the stars are changing, man is changing, society is changing, institutions are changing, governments are changing.

Not only are things changing; they are growing. The world, the universe, is becoming more beautiful, more wonderful, more complex. Man is becoming greater, he is growing taller, his culture is deepening and widening; his mastery of world forces is extending and tends toward such a control of the world as almost staggers the imagination. Society is becoming more complex; new races are entering the arena; new classifications and groupings are being formed; the electric telegraph, the printing press, the steam engine, and popular education are

changing the whole aspect of society with a rapidity that makes it impossible to keep pace therewith. The truth that science teaches us is, as Sir Oliver Lodge reminds us, that everything is a perpetual flux, that nothing is permanent and fixed and unchangeable;

"The hills are shadows and they flow

From form to form, and nothing stands;

They melt like mists, the solid lands,
Like clouds they shape themselves and go."



Rev. Earle Marion Todd.

Now, the new century into which we have entered is a new world, and the church, like every other institution that is to continue to live and discharge a vital function, must adapt herself to the changed conditions. If she does not do this like all other institutions that similarly fail, she will perish. Now, the church has succeeded in adapting herself to changing conditions in the past centuries, and has so passed through two great crises. The first was her emergence from the narrow limitations of Judaism and the Law into the broader universalism of a world-wide gospel. Through this crisis she was led on by the masterful genius of Paul. The second was the Reformation, when she broke away from external authority and proclaimed the supremacy of the human spirit as the interpreter of the will of God. Through this crisis she was led by those men of blood and fire, Martin Luther, John Calvin, and John Knox.

The Third Crisis.

To-day she faces the third great crisis in her history—how will she meet it? Other institutions—social, educational, commercial, industrial, political—are adapting themselves to the new conditions—will the church do likewise? Sabatier tells us that to-day the church "remains motionless in the midst of universal mobility."

May I, brethren, speak to you quite frankly about the position of the church to-day?

You know what her enemies are crying about her—that her day is past, that she meets no real need to-day, that she is rather a hindrance to progress, and that she must perish, and the sooner the better. But what are her friends saying—not her blind irresponsible admirers, whose fatuous devotion is perhaps the church's most serious handicap, but her real friends, who see things as they are, and who are great enough to acknowledge defeat when they are beaten—what are these saying? They, too, are saying that the church to-day has failed. They are saying it with bowed heads and a great pain in their hearts, but also with a great faith that we shall yet wrest victory from defeat, and put the church again at the head of the forces that make for human betterment. But at present they are compelled to confess that, as a church, she has little or no part in the great moral movements of the day, and that she has succeeded in alienating most of those from whose support she should derive her strength, humanly speaking, or to whom she should minister in deeds of self-sacrificing love. Bruce and many others tell us how she has alienated the poor and the wage-earning classes; Canon Hensley Henson tells us how she is alienating the intellectual classes; R. T. Ely tells us how she has lost the leadership in social science, and the last Hampton lecturer (Peile) tells us that she fails to mould public opinion in politics, and Newman Smyth tells us that she is actually losing the leadership in religion. One of the most authoritative voices in this country, speaking of the great moral revival that is sweeping over the country at the present time and cleansing our commercial and political life, himself as ardent a churchman as may be found, uses this language:

In Moral Reform.

"The churches have had much to do with this movement, but not nearly as much as they ought to have had. They have not led it. At first glance it appears to have grown up largely outside their walls. Many of its most ardent leaders, who are filled with ethical enthusiasm, are, if not unfriendly, at least indifferent to organized religion. The churches are now in a position of seeing a great moral tide rising around them which they cannot claim to have set in motion, and of which they have not the definite leadership. Much of this impulse unquestionably comes out of the church. Too little of it can be definitely traced to the church, and the church, as a whole, stands too definitely detached from it. It is high time that those who believe in the teachings of Christ should put the church in the foreground of this moral revival."

The case in brief is simply this: that the church is paralyzed as she faces the tasks of the new century; that she is not touching the problem of city evangelization, and especially the problem of our great foreign populations; that she is doing next to nothing for religious and moral education; that the poor and the wage-earning classes are not so much hostile to her, as indifferent—she is a society of no consequence to them. severance from which entails no loss, connection with which confers no blessedness; she does not inspire wrong-doers with terror; she does not even maintain her own life. "It is open to doubt," says Dr. Alexander McLaren, "whether the abundant works of the churches at the present are the outcome of life, or whether they are not, in some cases, galvanic movements, that simulate vitality

and mask death." Dr. G. Campbell-Morgan, after a preaching tour in this country two years ago, returned to England and told the people there that the American church was "destitute of emotion, enthusiasm, joy or tears." "Passionless," was the word which Dr. Campbell-Morgan used to describe the church to-day is following at the tail of the car of Progress, and not leading the procession!

Now, what must the church do as she faces the future, to retrieve her loss and set herself again at the head of the forces that make for human betterment? I answer, she must make herself socially efficient. Social efficiency is the crucial test by which she stands or falls. Yes, she must preach the love of God, and whatever else she does or leaves undone, she must help men to love God. But, as Dr. Henderson tells us in his last book on "Social Duties," preaching is not the only way to persuade men to love God. How, he asks, do we teach our children to love us? By catechisms on filial duties? Chiefly, rather, by caresses, by food, by comfort, by all sorts of deeds and sacrifices through the years. The church must learn the divine way to men's hearts.

Need of Sympathy.

She must seek to understand men, and this brings us to the thought of sympathy, for there is no understanding without sympathy. The church must solve this great problem of the evangelization of the masses, in the same way that Pestalozzi solved the problem of education—by becoming a child, playing with them, sharing their joys and sorrows, and so learning to look at the world from their point of view. In the same way Alfred the Good of England, and Peter the Great of Russia, solved the problem of good government. So John Howard solved the problem of prison reform, and John Dunn the problem of the salvation of released prisoners, and John B. Gough and John G. Woolley the problem of the reclamation of the drunkard. She must learn to look at life and its problems, not from an ideal point of view, but from the point of view of the poor and the outcast and the stranger whom she would win. We are not all alike, we have different natures; we live in different worlds and in the midst of different environments. It is hard for us to imagine how others look on life. What havoc we have caused by our painful lack of imagination!—not because we have not been kind but because we have not understood. I passed by

a hospital in Chicago the other day, and over the door I saw carved in large letters in the imperishable stone, "Home for Incurables!" The church of England until recently called its charity schools in the poorest parts of the great cities, "Ragged Schools," and so made all their efforts to inspire those children with self-respect a futile procedure! And I remember that Dickens in one of his books speaks of the way in which we have "transformed the Good Samaritan into a pursuing fury." I spoke to you last Sunday night about the authority of Christ, and told you it was like the authority of the sun over the earth, calling forth its own latent potencies, and compelling it to clothe itself in its most beautiful attire. So Christ calls forth the best that is in men, and transforms great sinners into great saints. How does He do this? By His sympathy for men. Sympathy is authority. No one can resist sympathy, if it be tactful. So the church must regain her lost authority. When I awoke yesterday morning the sun was shining through my east window and falling full on my face, and as I shaded my eyes and looked out through the window, I noticed that the leaves of the Virginia creeper which covers the front of the building had come out all round the top of my window as large as my hand, and I wondered if it had burst into full foliage in a single night, for I had seen no leaves on the vine the day before. When I went out later, I looked, and there were still no leaves to be seen, but around the top of my one window on the inside of the stonework, they had come out large and green. And then I considered that the other windows were always closed while mine was always open at the top, and that the warm air constantly passing out had quickened the life in these buds and caused this early efflorescence. And so they had come out to smile at me through the window in the glow of the morning sun. So those churches whose windows are open towards the people are the first ones to receive tokens that the long winter of popular indifference to religion and to Christ is passing and that the summer is at hand.

Must Study City.

The church must study the city and its problems, for the task of the church is, as has been well said, the sanctification of its streets, alleys, shops, parks, recreations, government, business.

Then, again, if the church is to play any other part than that of a reactionary in the history of this new age, she must cast away

utterly her fear of scholarship. Our fathers trusted scholarship and appealed to it, and in their loyalty won all their victories. Scholarship is to be trusted. All the wealth of our modern life, intellectual and religious, we owe to scholarship, and all our hope for progress in the future is centered in scholarship.

Educational Standard.

She must set herself in great seriousness to the task of the moral and religious training of the young.

She must demand an educated ministry; she must encourage impartial investigation, and demand that her scholars speak out the whole truth as God gives them to see it; she must not be too ready to condemn those that break with the past, but must trust to time and fraternal discussion to correct the indiscretions of a too hasty radicalism.

And finally she must encourage lay-leadership. This is the secret of the success of the Y. M. C. A., and the absence of it is the secret of the failure of the church.

O for a vision of the future, when the church shall give herself to this task! Her day is not past, it is only just dawning. The world can never do without the church. As Dr. McGiffert says in a recent Hibbert Journal, "Christian Church there must be if the cause of sympathy and service is to prevail among men." Where are the sons of the church who will today put her again in the van of the world's forces that make for righteousness and justice? Are they here this morning? Will you do it, my brethren? Will you here in Fort Wayne set your church in the fore-front of the forces that are seeking to cleanse the social, political, commercial, and industrial life of your city, and transform it into the city beautiful, the city of brotherhood, the city of God? It is no easy thing I ask of you;—it is the call of the Cross! Garibaldi thrilled the young men of Italy by his famous proclamation, "In return for the love you may bear your country, I offer you hunger and thirst, cold and war and death. Whoever accepts the terms let him follow me!" And Jesus said, "If any man would come after me let him renounce self and take up his cross and follow me!"

He has sounded forth the trumpet that shall never call retreat,

He is sifting out the souls of men before His judgment seat,

O, be quick, my soul, to answer Him! be jubilant my feet!

Our God is marching on.

Some Things to Be Done

President American Christian Missionary Society Outlines Work

By Peter Ainslie

Our national conventions will meet in Topeka October 11-18, and there are some things that need to be considered in these early days preparatory to our gathering. The prospective Board of Publication is taking definite shape and those who favor the move and those who oppose it are witnesses to the magnanimous contribution of Brother R. A. Long to the end sought by the committee; also a committee on coordination and unification of our missionary interests has been appointed and will report at the coming conventions. Inasmuch as these important moves are being carefully considered by committees amply able to bring the ripest conclusions to the conventions, this article has reference to neither of these subjects, but other important matters are pressing for consideration, and to that end this article is an invitation to as free a discussion as our papers may allow of the following seven subjects, which are briefly presented: (1) The

most important move at the opening of this second century of the Disciples of Christ is a definite step towards making the Disciples' proposition of union known to the whole Christian world. It has equal importance with home and foreign missions, for it is intrinsically missionary. This is no criticism of the past: It has gone; but, if the union of Christendom is not the first purpose of our existence as a distinct people, it is a question whether we have the moral right of existence. Our message primarily is to the Christian world and yet even the American Christian world knows comparatively little of our message. They are rapidly getting to know us as a denomination among denominations, and only here and there are we known as a people whose origin was a clear call for a vital brotherhood of all believers.

At no period in the last century have con-

ditions been so ripe for pressing the necessity of the union of Christians as now. The call is coming from heathen lands, both from missionaries and heathen converts; leading Christians of all communions are seeing both the folly of division and the necessity of union. As to what part the Disciples have had in this ripening is not in the pale of this discussion, but this call has to do with our present duty in pressing the message upon the hearts and consciences of all Christians. So vital is this, that it appears that a board or society is necessary to push it, as the necessity was seen in the last century for the organization of societies for home and foreign missions. It should call for as liberal support as any of our missionary work and not only such books and tracts to be sent out free, but a regular magazine, handsomely published, dealing solely with all phases of the union of Christians on a broad

catholic basis and to be unwilling to be any other than the best authority in the world on the greatest question that concerns the church today. There is a place for such a publication and this is the time for such a message, else the Father, who has dealt so graciously with us in the past may give our commission to another, and we will be left an uncommissioned people with a crystallized message.

(2) We have three conventions at our national gathering and the machinery is getting clumsy. In the early formation of our missionary work it was possibly the best thing to do, but is it not now better to have a regularly organized and delegated convention, disassociated from any of the board and to which all the boards would make their reports? Let the various boards be as the board of directors in a corporation and the convention be a meeting of stockholders, who would be the delegates, regularly elected from the churches, and the entire affairs of the convention to be in the hands of the delegates, the corresponding secretaries, however, not being elected by the convention, but by the board to whom they are responsible.

(3) It is always delightful to listen to well prepared addresses and we have a wealth of able men and women, who have enriched our conventions with their thought, but

would it not be more practical to have fewer speeches and more business? It would give more dignity and force to our conventions and we would at the same time have the richest thought from our strongest men and women.

(4) It is usually a delightful trip in the month of October to our conventions, but is not the time inappropriate? It means several weeks out of in many respects the best month in the year for church work. Other religious societies saw this and long ago they put their annual gatherings in the spring, when the church does not suffer at all by the absence of its chief workers and when a little trip is a real recreation. Even the summer would be better than October.

(5) We stand for the union of Christians and recognize all believers as Christians. It belongs to us above other people to associate most freely with all Christians. We should seek cooperation and to raise the question, "Shall we cooperate with other Christians?" is a heresy which will destroy every vestige of our rightful position. Christianity can only be carried by personal contact. If the Disciples' position for union is of Christ, and we know that it is, then it behooves us to show to our divided Christendom, by personal association, the beauty and simplicity of New Testament unity. If we send out our

literature to other Christians and do not go ourselves in the spirit of Christ, the work is not done.

(6) We are a Bible people and have been from our earliest origin. The first time the Bible was ever put in a college curriculum was more than fifty years ago by one who called himself a Christian only. The Bible is taught more fully in some of our colleges than perhaps among any other people in the world. Most of our ministers are preachers of the Word distinctively. This is all to our advantage, but we must be a devotional people, distinctively devotional. The indications are that our trend is in that direction. It needs to show itself in our public worship. A disorderly service is as injurious to real worship as extreme ritualism. It needs to show itself in our reading. Devotional literature has not a hold on us as it has on many in other religious societies. Personal holiness is the only thing that will combat and drive out encroaching worldliness. All the meaning of discipleship must come into our vision, so that all seeming divisions among us may be healed.

(7) At the Topeka conventions, I shall ask for a day's conference on these subjects, with forty or fifty of our brethren representing every shade of theology among us.

The Religious Outlook

By Dr. Errett Gates

Spence on "Christian Union"

Here is another book on Christian union. The subject seems to be in the air. This time the book comes from England. The author has made a discovery. He has found that there is but one way to Christian union and that is by the "Restoration of the Ecclesia of God." He just missed the use of a phrase very familiar to the ears of Disciples—"the Restoration of Primitive Christianity." He has the idea, and almost the very words of the famous phrase used by Alexander Campbell as the title of a series of essays in the "Christian Baptist," in 1824.

The author shows no acquaintance with his American forerunner, and resembles him only in the language and idea of his principle. His interpretation of the primitive Ecclesia of God is his own, and is unlike anything dreamed of by Alexander Campbell. Strange that men should come to such different conclusions from such similar principles.

A New Restoration.

This new book which proposes the reunion of Christians by the restoration of primitive Christianity (the Ecclesia of God) might be taken as an undesigned contribution to the centennial of the Disciples if it were not so interesting a challenge to their reflection. Here is also a devout effort to identify the primitive church and restore it as it was in apostolic times; and yet not a feature of it resembles the restored church of the Disciples. And all this is for the sake of Christian union.

Had the author of this book never heard of that previous attempt, a century old, to unite Christendom by the restoration of primitive Christianity? And yet it had been proclaimed in pulpit, newspaper and book, in both Europe and America, for fully three

generations? Had he never read the Christian Baptist, or the Millennial Harbinger, or any of the numerous books of the Disciples? If he had read them and knew of the "Restoration Movement," originating in Western Pennsylvania in 1809, did it make so little impression upon him that he thought it unworthy of his acknowledgment in making a proposal so strikingly similar in principle, just one hundred years after?

The Plan.

What, then, does this new attempt to restore primitive Christianity come to? The author takes his stand upon an infallible Book, as did the Campbells, and believes like them that he has discovered the divine remedy for the evil of sectarianism. The author says: "The following pages will be devoted to a brief, and necessarily inadequate study of the great administrative principles of the New Testament Ecclesia, an endeavor being made to show that these constitute a contribution of immeasurable value to governmental science, and that if they are only reverently and intelligently investigated by Christians in our own day, they will, without touching a slate on a denominational roof, directly secure that union of his followers for which Christ so fervently prayed."

Here is proposed a scheme, derived from the New Testament, for bringing about union without molesting any existing denomination in any element of its faith or practice. Of course it does not look possible, but let us hear what the author has to propose. He believes that "it was to be expected that the Leader and Commander of the world's greatest and most glorious movement should guide his apostles to plan the government of his community on the very wisest and strongest lines," "and give his blood-bought bride the best constitution that divine laws and principles could produce or the ultimate science of government could devise."

Bad Logic.

The author determines (a priori) what ought to be, and then goes on to discover

that it is so. We have met that kind of logic before. The defenders of the faith and the apologists for the Almighty have always used it. It is called the deductive, a priori method of reasoning. One would suppose that it would be out of fashion since Bacon and the beginnings of modern science. But it is still in use in spite of the fact that it has been made to support everything from the divine extermination of the Canaanites to the Catholic and Protestant extermination of heretics. All one has to do is to determine what God would do or ought to do, and then show that he has done that very thing. So our author finds what was actually done in apostolic times by determining, according to the highest wisdom, what ought to have been done.

Unity by Government.

The author believes that the form of the church's government will solve the problem of its unity; and all this was provided for by Christ in express directions to the apostles and carried out by them in their missionary labors. Restore the primitive organization and government and the primitive unity will follow. His first great discovery is that "the city is the unit and area of organization of the apostolic community." He holds that "every Ecclesia or community of believers organized by the apostles was designed by them to include all the Christians resident in the city or island of population in which it was placed." The great sin of sectarianism is, therefore, an organization covering a wider area than the city.

This idea is reiterated endlessly in the pages of the book, and the most dexterous twisting and torturing of New and Old Testament is indulged in to make it appear the "salient idea of the New Testament." There is scarcely anything that he does not claim for his point. He says: "had the Apostolic Ecclesia in each generation firmly maintained their original city-province and their spiritual non-Erastian character, they might not only have lived and flourished but have saved the lives of their cities."

*Christian Reunion, A plea for the Restoration of the "Ecclesia of God," by Frank Spence. Hodder & Stoughton, London, pp. 326.

He makes the astonishing comment in a footnote: It is noteworthy that the only Ecclesia which Christ unqualifiedly commended in his seven messages, that of Smyrna, is the only one whose city has remained to our day.

A Wonderful Providence.

In other words the city of Smyrna was saved from the desolating ravages of war, pestilence and earthquake, because her original church was a city-community. Such was the marvellous intimation of providence and the seal of God upon the plan of the "city-church"! One wonders why the city of Smyrna was spared and the church, for whose sake it was preserved, was blotted out in the Turkish invasion. But neither church nor city was actually spared when the city was destroyed by the Mongols in 1402. But that seems to make no difference with the argument since the city is now in existence, while the rest of the seven cities have been lost to view. The author further says: "Christ himself in his seven messages to the seven Ecclesias expressly recognized and thus gives divine sanction to the city-community principle planned by his agents."

Simply Federation.

But what is to be done at the present day with the various denominational churches that fill such a city as Chicago? They are to be federated under a plan of organization which will give each church a proportional vote in all matters pertaining to the interests and actions of all. The plan differs very little from the ordinary scheme of church federation. The original feature of it is (and this is what seems to justify a book of 326 pages in setting it forth), that the entire plan is found in the New Testament with anticipations of it in the Old Testament!

In the more detailed organization of the denominational churches of a city into a

primitive Ecclesia, the author elaborates a scheme of committees, each one of which is authorized by some New Testament precept or precedent. An "Arbitration Committee" is indicated in the passage: "Blessed are the peacemakers." A "Physical Well-being and Recreation Committee" is authorized by the saying: "Come ye yourselves apart into a solitary place and rest awhile."

A "Journal and Publication Committee" (let the editors take notice) is discovered in the passages: "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee;" "Their line is gone out through all the earth, and their words to the end of the world."

A New Discovery.

Such a discovery as this, that a newspaper editor was in the divine plan from the beginning, and that his work was made the theme of the Psalmist, is worth the price of the book. This ought to give us more respect for editors and their zeal for the circulation of their papers. It must be the Lord's will that there should be "a newspaper in every home," for the Psalmist declares that "their line is gone out through all the earth."

It is needless to illustrate the reasoning and exegetical methods of the book any further. So much space has been given to it, not because of any value in its plan of Christian union, but because it illustrates a vicious method of biblical interpretation. Its chief value is its warning. It is utterly uncritical and unhistorical. While the author says nothing against the modern method of biblical study and exegesis, that passes under the name of Higher Criticism, he violates every principle of the modern method in every chapter of his book. One could easily imagine him a star-performer in the dwindling band of anti-higher critics.

unto you, but ye cannot bear them now; howbeit, when he, the Spirit of Truth is come, he will lead you into all truth." Out of the life and teachings of Jesus new truth is breaking every day, to meet the growing needs of the world. By "speaking the truth" we do not mean the utterance of some formula or set of statements; we mean that every man shall reflect the light that is in him, the light which he has received of God. Only as he is faithful to this can the kingdom of light be advanced.

The Truth in Love.

The manner in which this is done is also important: "Speaking the truth in love." If there's a man across the street preaching something you do not believe do not advertise his error by denouncing it from your pulpit. The best way to preach down error is to preach up the truth. Put the emphasis on the big things about which there is agreement, and not on the little things about which there is difference. Use the telescope more and the microscope less. If I had the power this moment I would not close a single place where Christ is uplifted and souls are saved. From the Salvation Army barracks to the Cathedral cross the work of Christ is sacred. "He that is not against me is for me." If this means anything it means that every man who is doing good in the world is to be let alone. Christianity is never promoted by strife and hatred; it thrives only in the atmosphere of love. The gist of the whole matter is in these noble words from Ruskin's "Sesame and Lilies"—

"Whenever in any religious faith, dark or bright, we allow our minds to dwell upon the points in which we differ from other people, we are wrong and in the devil's power. That is the essence of the Pharisee's thanksgiving, 'Lord, I thank thee that I am not as other men are.' At every moment of our lives we should be trying to find out not in what we differ with other people, but in what we agree with them. And the moment we find that we can agree as to anything that should be done, kind or good, then do it; push at it together. You can't quarrel in a side-by-side push. But the moment that even the best of men stop pushing and begin talking they mistake their pugnacity for piety, and it's all over."

I have said nothing about the adjustment of denominational differences; unity is not to come in that way. True, the line-up now is denominational, but it will be less and less so. The future line-up is going to be determined by things vastly greater than those which now divide the churches. The evangelization of the world; the function of the church; its relation to modern thought and modern methods; the supremacy of the Christ;—along these lines Christian people of all bodies are being merged into a new and larger unity. The situation is most hopeful. It presents a great opportunity for us as a people. But we must be clear on the basis of unity. And our terminology must correspond with this basis, or there is danger of our getting sidetracked from the main issue.

Opportunity

William H. Eddy, in the January Atlantic
Foolish is he who says that at his door
I knock but once, a furtive moment stay,
Fearing lest he shall hear, then haste away,
Glad to escape him—to return no more.
Not so, I knock and wait, and o'er and o'er
Come back to summon him. Day after day
I come to call the idler from his play,
Or wake the dreamer with my vain uproar.
Out of a thousand, haply, now and then,
One, if he hear again and yet again,
Will tardy rise and open languidly.
The rest, half puzzled, half annoyed, return
To play or sleep, nor seek nor wish to learn
Who the untimely, clownish guest may be.

The Basis of Christian Unity

An Extract from the Centennial Sermon in Pittsburg

By James M. Philputt

In seeking to promote Christian Unity it is important that we should be clear as to the ground on which it rests. If we get off the track here we shall retard the cause instead of advancing it. The basis for unity is not creeds, not the compromises of church councils, not even the Bible itself; the basis is Jesus Christ. "Other foundation can no man lay than that which is laid, which is Jesus Christ." "Ye are complete in him." Clear thinking at this point is of fundamental importance.

"Where Scriptures Speak."

The statement of Thomas Campbell,— "Where the scriptures speak we speak," meant one thing in his day, but it means something very different to the thought of our time. Mr. Campbell put the scriptures as a sufficient guide in matters of faith and practice over against the creeds and confessions of men. Interpreted in that sense we can still stand by the statement. But with this for our shibboleth today we should be understood as contending for a common understanding of the scriptures as the basis for unity. Unity on such a basis would be a hopeless dream. Differences of interpretation we shall have to the end of time.

Besides there is danger that the Bible shall become a kind of fetish, that we shall worship the Book instead of the Christ of the Book. "The letter killeth, but the Spirit maketh alive." The true basis for unity must be a personal faith in Christ as the Son of God;

the faith which brings him into the heart as Saviour and Lord. This does not mean that all are to have the same conception of the Christ; that is not necessary, it is not even desirable. Paul had a different conception from John, and John from Peter; yet all had the same Christ. The sun paints one flower gold, another red, another blue. Each life must interpret the Christ according to its own needs. But all who live in him are already one; and this essential unity we must insist upon.

Paul's Recipe.

"Speaking the truth in love" is Paul's recipe for promoting this great cause. We are to "speak the truth." What do we mean by "the truth"? The old conception is that truth is a deposit handed down from the early ages, wrapt round and round in ecclesiastical ceremonies, and sealed by the councils of the church. This mummified thing called "The Truth" we must not examine into,— we must simply pass it down as an heirloom, unchanged and unchangeable to the generations that follow. Such a conception of truth has absolutely gone from the modern mind. It exists only in creeds, and in the brains of men who are living in the past. As long as men continue to think, an unchanging deposit of truth is impossible. Truth is a flowing stream, widening and deepening with the progress of the years. "There is more truth yet to break forth from God's word." "I have many things to say

Our Readers' Opinions

Inspiring

Editors Christian Century: I look for the weekly visit of the Century as I look forward to the visit of a very dear friend, eagerly, expectantly. When it comes, I hasten to my study, close the door, and stay there until I have read it through. It comes full of good things, from the first page to the last, all served in the best possible manner. The very looks of the paper makes you hungry. It has news in abundance. The contributions are timely, sane, practical, Christian. I find in them food for thought and inspiration for service. You steer clear of dead issues and give the "common things" a new meaning. You not only tell us what Christianity is, but what it should cause one to be and to do. As I read my blood runs faster, my eyes and ears open wider, my hands and feet commence to move, I become uneasy all over; I want to do something for my God and my fellow man, and I am not satisfied until I do it. Your paper was responsible for the first "giving Christmas" ever observed by this congregation, and numerous other things very Christian in their character. In fine the Christian Century is our only paper that is what it aims to be, a religious (Christian) paper. I wish you abundance of success in your work. Your brother in Christ,

L. E. CHASE.

Carbondale, Ill.

Why They Laughed

"This indulgent laughing over the idiosyncracies of evangelists, and their flagrantly dishonest methods to secure immediate results is one of the puzzles of the day."

From an address on "Our Modern Evangelism," by Herbert Yeuell in The Christian Century, January 6, 1910.

In that laugh is our hope. Under such circumstances men, ordinarily, should weep; but we have wept so long over the follies of evangelists, that the fountain of our tears is dry. We have prayed that they might be saved from the error of their ways, but the heavens above our heads have been brass. We have reasoned with evangelists to change their speech or their methods, but to argue with them is like giving medicine to the dead. Success, in their judgment atoned for all manner of sacrilege. The laugh is the most hopeful sign in the evangelistic world today. It will succeed where prayer has failed. It represents the progress of a quarter of a century toward a better evangelism. When one of our best men, in an address packed full of common-place facts on the follies and foibles of our evangelism—as familiar as the alphabet to those who know anything of the extremes of our methods—attempted to cure our ills by an appeal to reason, we ransacked the vocabulary of scorn to find stinging words with which to harpoon him. We would have remanded him to obscurity if we could. His facts were unchallenged; but his method was at fault. He should have laughed where he lamented, and ridiculed where he reasoned. As it was he wounded our pride, and all the guilty as well as the scribes sought how they might entangle him in his talk. The story is too well known to need more than this illusion.

No, Brother Yeuell, that laugh to me is not a puzzle, but a panacea. It shows that the end of the evil is in sight. We have had a long night of weeping, and pleading, but we rejoice with the joy that cometh in the morning. I deplore the methods which ought to drive us to our knees; but all else

failing, let us be thankful that the common sense of the preachers is registering their contempt of the evils in uproarious laughter. That laugh will do for our abuses what the famous shot did that was heard around the world.

E. B. BARNES.

Grand Rapids, Mich.

"Born of Water"

"Except one be born of water and the Spirit, he cannot enter the kingdom of God."

It is practically the unanimous opinion of scholars that "born of water" refers to baptism. Since, however, "entering into the kingdom of God" is not the same as "going to heaven," we may dismiss at once all legalistic conceptions of baptism. To consider it as a sine qua non of getting somewhere, is to import something into it which robs it of its spiritual value. It is what baptism stands for that concerns us.

"Can you not stop over night with us on your way to A? We have a spare bed and an extra plate." Now the man who receives such a friendly invitation as this will not be concerned with the literal meaning of the word "plate." He looks upon it as a convenient way of expressing in a single word, all that is associated with the plate in the hospitable invitation. Likewise the word "baptism" is a convenient symbol of all the spiritual realities associated with it. Baptism, in its formal aspects, is just as valuable and indispensable for the realization and expression of the spiritual facts for which it stands as the plate is for the meal; but I do not think that Jesus was thinking of the formal act, any more than one is thinking of a plate in the invitation. He was thinking of that for which baptism stood.

If we accept the opinion of some, that Jesus refers to John's baptism—which would not be unlikely under the circumstances—then we have the negative and positive aspects of the entrance upon the new life. John's baptism stood for confession and repentance. It was the formal and public avowal of one's forsaking of sin. Certainly there must be all this in any genuine conversion. But this is only negative. There must also be the positive reaching out toward the realization of the higher things of the Christian life. For this we need, and are promised, the Divine help. Thus we are "born of water and of the Spirit." Now it is this positive side of the entrance into the new life, which sometimes so completely swallows up the negative, for which Christian baptism stands.

If, therefore, we take the view that Jesus refers to Christian baptism—and this must be its meaning for us today—we have the common Jewish mode of expressing the same thing in two ways. To be "born of water," taking this expression as symbolic of the cluster of spiritual realities associated with the entrance upon the new life, is the same as to be born of the Spirit.

In any case, it is the spiritual passing from death unto life that is the important thing. It is both natural and right that we should give adequate expression in a formal way to the spiritual purpose, and the genuineness of the spiritual change may be questioned, if under normal circumstances, one refuses to do so; but baptism, as Aylsworth points out in his book on the "Moral and Spiritual Aspects of Baptism," is essentially a spiritual act. How beautiful, universal, and free from controversy is the passage in this view.

He left no legislation concerning the outward act of baptism—either immersion, or sprinkling, or pouring. He left a command concerning that for which baptism stands—the dedication of the life to him. He gave his approval to the customary way of expressing such consecration to a new life, which was probably by immersion. Whether there is an implied approval of other ways of giving expression to the same thing, is another question. It should be considered with all charity and honesty.

The way of salvation ever is, "Come, follow me." "Repent, and be baptized (dedicate your lives to Christ) in the name of Jesus Christ." "Repent and turn." The word "baptism" as the symbolic term expressive of a spiritual act would relieve the Christian mind of a great deal of baneful legalism.

Vacaville, Cal.

FRANK E. BOREN.

The Matter of Reporting

Dear Brethren: The Christian Century is filling a place in our church life that has been wanting for some time. We read it with much delight. Your book of reviews are wonderfully profitable. They are a little hard on my pocket book, but profitable to my Sunday audiences me thinks.

You speak about reporting to the papers the things that we are doing. I wonder if you know why we do not, many of us? It is something like this. In one of our papers the news has been pushed to an extreme. Many of the telegrams regarding Revival Meetings sound quite ridiculous. What difference to us is it that it rained every night for a week during Brother Blow Hards Meeting in Sin Town? Or what is it to us that Brother Eloquence preached the memorial sermon or spoke to the graduating class? We all do these things. Some of us feel that a preacher is not made big by having his name in the religious journal every other week. Being disgusted with so much "horn blowing" we have rather chosen to let many things pass that might prove interesting to your readers, and let the growing work where we are located, speak for itself.

Let me speak my mind about another thing—guess I am in a growling mood—I am wearied of seeing our evangelists and preachers reporting in a gloating manner that they have had additions from the Methodists or Presbyterians or Baptists. We recognize these people as Christians. There is not one of our preachers that would refuse them the emblems on the Lord's Day, but from their reports you would think they glorified more in having additions from these denominations, than from the world. I was much chagrined a few days since when talking with a man, not a Christian, about the catholic position of the Disciples, to have him say, "I was reading one of your religious papers last week and I noted that your evangelists boast about how many they have proselyted from the other churches." These things surely ought not to be among us.

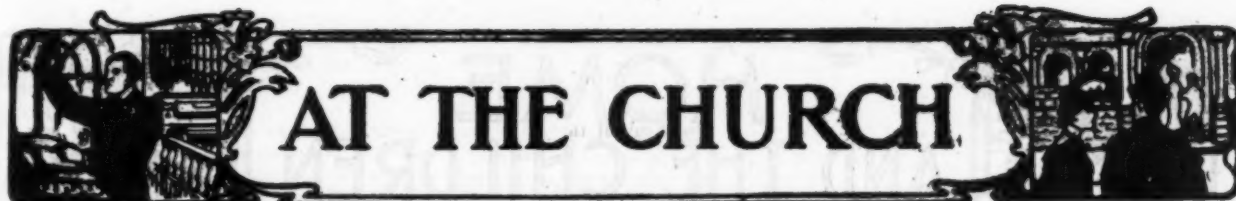
I am delighted to see your discriminating effort in many of these matters. May our Christian courtesy be a growing factor.

I thank you if you have struggled through to the end of this complaint. I don't want anyone to think I have apostasized from the faith of the fathers. But I do want to be a humble, courteous servant of the King.

Sincerely yours,

Elyria, Ohio.

JOHN P. SALA.



Sunday School Lesson

By Professor Willett

The Victory of the Second Mile*

One who reads over this great statement of Jesus regarding the principles of the kingdom of heaven need hardly be told that even if the discourse was spoken as a unity on some particular occasion of Jesus' life, it still lacks that coherence and orderly arrangement which a sermon is usually supposed to have. It was not the development of a theme by any logical processes of discussion. It was rather a series of impressive statements on different themes related to the higher life. It was the purpose of Jesus to convince his hearers that a different order of righteousness was needed from that which consisted in the observance of forms of service, hours of religious practice, and the ritual of worship. A man might have all these things included in his daily activities and yet in no wise be a member of the kingdom of heaven.

Principles, not Rules.

Jesus was not giving rules of conduct but principles of living. He cared nothing for external forms and considered them as valuable only when they were the expression of a right purpose. The Old Testament was a book of rules. Jesus came to supersede this with the dominating principles of love to God and love to men. He was himself the embodiment of these two great virtues. He called men, therefore, to the imitation of himself as the one who for the first time in the world's life had caught the vision of God's purpose for humanity and was consistently realizing it.

Degrees of Condemnation.

Often in his teaching Jesus made use of Jewish customs with which the people were familiar. This is made clear in the early portions of the present study. Jesus wanted to make it apparent to his listeners that an ungracious disposition, an irritable temper, a hateful and contemptuous attitude toward any one was a degradation and a sin. To make this emphatic he put it into the terms of Jewish judicial procedure. Some sins were rebuked by common judgment; others of more grievous nature were brought to examination by the Sanhedrin, the highest Jewish court, and were condemned; others still, were such as to bring the offender into the condition of universal reproach and avoidance, like the bodies of beasts that had died, or other offal that was thrown into the valley south of the city where fires continually burned to consume it.

Anger and Contempt.

So Jesus commented on the different grades of enmity and anger to which men permit themselves to descend. He said one who was angry with his fellowman ought to be condemned by public opinion, the judgment of right-thinking people. The man that added to anger words of abuse was still more guilty and unsocial, like the one who was denounced

by the high court, while the man who added contempt to hatred fell into the deepest abyss of reproach, and was useful for nothing as long as he harbored such a pernicious feeling toward another. Such a man was like the carcasses thrown to the fires in the valley of Hinnom (Gehenna). Of course Jesus was not referring to formal legal procedure. He was only trying to illustrate the descending stages of anger and contempt by the ordinary customs of Jewish courts. In this manner he tried to teach men the "hate of hate, the scorn of scorn and the love of love," of which Tennyson sings.

Good Will.

Closely allied to this avoidance of anger and enmity was the cultivation of the positive virtues of good will and friendliness. It was useless to attend the worship of the sanctuary if one's nature was charged with ill-will and rancor. The only way to make a sacrifice, whether of flesh or of prayer, acceptable to God was first to get right with others. Sacrifice was far less important, said Jesus, than a friendly attitude toward one's fellowmen. On the commonest level of prudence and sagacity it was better to live at peace with one's neighbors than at strife. All the misunderstandings which issue in the bitterness of legal prosecution lie along the pathway of hatred. Many a man has paid for a bad temper an hasty words by litigation that has cost him all his worldly goods. The pathway of peace and good will is the one that leads to material success as well as to personal happiness.

The Saviour's doctrines of self-renunciation and non-resistance is one that has caused endless discussion, because men have viewed his teachings from so many different angles. When he advised his disciples not to resist evil, did he mean the advice to be taken literally? Would he have his followers make no defence if they are attacked by brutal and vindictive men? Would he have them make no effort to save their possessions from robbers? Some interpreters have been willing to go this length, and of them none has pleaded his cause more eloquently and persuasively than Count Tolstoi, the Russian reformer.

Yet such an understanding of Jesus does violence to all his methods of teaching. It was his custom to speak in abrupt, startling, and often exaggerated speech. He always put his teachings into language that was stronger than the principles he wished to enforce, chiefly because he knew that the lethargic and passionless souls of men needed an over-stimulus even to bring them up to the average of intelligent action. Artists understand the principle of heightened color. The painted picture is always stronger in its tone than the actual landscape, for the reason that the artist must bring his beholder up to reality by an overplus of color. So Jesus used expressions which he never intended to have analyzed and applied literally, but they accomplished the purpose of arousing public attention and creating interest.

The Higher Virtue.

The principle illustrated by this statement of non-resistance is that the follower of Jesus must always be ready to do more than

any man has the right to ask of him. Thus alone can he actually reach the level of social efficiency and brotherly good will. Shakespeare has well insisted that if no man ever received more than his deserts none of us would escape stripes. Jesus wanted his friends to cease reckoning their duties toward their fellows in terms of compensation for what was received. Any man without a spark of good will could do as much as that. They were to put their conduct on a higher level and measure their efforts by a nobler standard.

Rather than be in any manner inclined to avarice and selfish hording of one's own, it would be better to be over-generous. One must be prepared to give more than is asked rather than less if he wishes to be Christ-like. Favors are to be rendered not upon the principle of doing as little as possible, but with the desire to render the fullest service in one's power. If a man asks you to go with him as guide and helper for a mile, better go two than not to render him adequate assistance. It is this overplus of good will and aid that defines and characterizes the Christian life. The child of the Kingdom is one who is accustomed to do more than obligation demands. His is the conquest of himself in the interest of his friendship for God and man. It is the victory of the second mile.

The Land of Love.

Over against the old habit of jealousy, suspicion, hatred and revenge Jesus puts the new law of love and service. No one was ever really commended in the Old Testament legislation to hate his enemy, but he was left quite at liberty to do so, and that freedom hardened into a rule of conduct. With the followers and friends of Jesus such must never be the case. Theirs cannot be the attitude of hatred, but of love. It was "peace on earth and good will to men" that the angels proclaimed as the ruling motive in the anthem of the kingdom of heaven. Even enemies must be loved, because only by love can they be saved from that very enmity and ill-will which is marring their lives. One can be the child of God only by partaking of God's character, and this is essentially one of love and friendship. Any one could live on the low plain of rendering evil for evil and good for good. Only one who has the spirit of Jesus can bear witness to the higher principle of love for all, and this very attitude points the way to that perfection of character which is the goal set before all the sons of God. They are to be perfect even as their Father is perfect. And all eternity is given for the development of this virtue.

The Things That Count

Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.
The things near by, not things afar;
Not what we seem, but what we are—
These are things that make our break,
That give the heart its joy or ache.
Not what seems fair, but what is true;
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars, in Fortune's diadems.
Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after Time shall cease.

—Clarence Urmey.

*International Sunday-school lesson for January 30. Some Laws of the Kingdom. Matthew 5:17-26, 38-40. Golden Text: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:28. Memory verse, 44.



"Grave These Lessons"

There are three lessons I would write—
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith! Where'er thy barque is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have Love! Not love alone for one;
But man, as man, thy brothers call;
And scatter like the circling sun,
Thy charities on all.

Thus 'grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.
—Schiller.

A Make-Believe Bee

Lady Henry Somerset has told how her attention was first called to the work of relieving the sufferings of poor city children.

"It was this way," she said. "I was moved in that direction by the rare patience and imagination of one little boy. His example convinced me that patience was one of the qualities I needed most, and in seeking it I grew into that work. I was in a hospital on visiting day while the doctors were changing a plaster cast which held a crippled boy's limb. The operation was exceedingly painful, I was told, to my surprise the little sufferer neither stired or whined, but made a curious buzzing sound with his mouth. After the doctors left I said to him:

"How could you possibly stand it?"

"That's nothin'," he answered; "why, I just made believe that a bee was stingin' me. Bees don't hurt very much, you know. And I kept buzzin' because I was afraid I'd forget about it's being a bee if I didn't."—Exchange.

Solomon's Adventure with the Redskins

BY FRED MYRON COLBY.

During the summer of 1791, the year of Colonel Harmer's famous expedition against the Indians of Ohio, a family named McCrary settled in the valley of the Scioto, not far from where Chillicothe now stands. The family consisted of the pioneer and his wife and their son Solomon, who was about fourteen years old at that time.

One morning Solomon McCrary took his firelock and went into the woods to hunt deer. A hundred years ago game was plentiful on the border, and every settler depended more or less upon obtaining a large share of his supply of food from this source.

The lad did not have to go far that morning before he caught sight of the branching horns of a buck. The animal was busily stripping a young birch, and was so intently en-

gaged in this occupation that he did not notice the boy's approach until the latter was within seventy feet.

At that instant Solomon chanced to step upon a dry twig that snapped beneath his tread. The deer quickly raised its head and turned to listen for a repetition, then suddenly made a bound from the thicket. But he was not so quick as the hunter's weapon, whose report seemed to echo and re-echo in the forest.

Instantly the boy ran forward ready to dispatch his quarry with his knife, if need be, but he halted dumbfounded, as half a dozen savages, in war paint and feathers, plunged into the glen directly in front of him. There was no time to draw back or in any way elude the redskins, and in another moment Solomon found himself in the grasp of two brawny warriors. He expected to be immediately tomahawked, but strangely enough they offered no violence to their captive.

Meanwhile the other savages were busy cutting up the deer and stowing away the choicest portions in their pouches. They kept up a constant jabbering which was unintelligible to the boy, until one of them stepping before him and holding two bullets in his brown hand, ejaculated, "Ugh! white boy good shot; Injin good shot."

The two bullets had been found implanted in the heart of the buck which had fallen a victim to the marksmanship of both red and white hunter.

The Indians then made their captive understand that he was to go with them, but they did not offer to bind him or take away his musket, which was a most singular thing for them to do. It was probably owing to their appreciation of his skill as a marksman, for several times through the day as they journeyed along they allowed him to pick off pigeons and rabbits and other game that crossed their path. His success elicited the admiration of the red men, who were unaccustomed in their praise of his skill.

They kept a sharp eye on him, however, and did not allow him any opportunity to escape.

At night his weapons were taken away from him and he was bound with stout deerskin thongs to two of the Indians. He was secured in such a way that it seemed impossible for him to get away without disturbing his captors. In fact, the first night no good opportunity was given him to put any plan into execution, but the second day he made up his mind that, whatever happened he would endeavor to get off that night.

When they camped he was as usual again tied between two warriors, who were soon asound asleep as though in the security of their village. Not a sentinel was on guard. Evidently the savages had no fear of pursuit, and as little did they entertain any suspicions of the intention of their captive. But hopeless as it seemed, the boy was eager and alert to recover his liberty.

Raising his head to look about the quiet camp, Solomon caught the glitter of some bright object lying between him and the dying camp fire. His heart almost jumped into his mouth as he saw it was a knife, which must have been carelessly dropped by one of the Indians. It was too far away to be reached by his hands, even if they had been at liberty, but he determined to gain possession of it if possible.

Feeling sure that the savages were all sound asleep he stretched down cautiously and managed to get the knife between the toes of his shoes, but he dropped it several times before he succeeded in bringing it up to his breast, where he could grasp the handle in his hands.

With the greatest silence and stealth he managed after many vain attempts to cut his bonds with the keen-edged knife. It seemed hours to the boy before he was entirely free, but he had succeeded without disturbing a single Indian.

Rising upon his elbows he made a mental note of the position of the sleeping warriors and of their weapons. His thought was to secure the guns, leaving the savages defenseless, while he hastened with all speed through the wilderness for the nearest settlement.

Not an Indian moved as he slowly arose to his feet and cautiously stepped over their prostrate bodies to the spot where their muskets were stacked. Silently, cautiously, with the stealthy movements of a cat, he unlocked the Indians' guns, and, by twos and twos, carried them a short distance from the camp, depositing them in a secret place where they could not easily be found. He was returning for his last load when one of the savages stirred slightly, rubbed his eyes and finally sat up erect.

Crouching low in the darkness, the boy laid his hand upon his knife and waited. The Indian did not lie down, his quick eye noticed the absence of the captive and he sprang to his feet to utter the dreaded warwhoop. It never came. With the spring of a panther, Solomon was upon him, his hand gripped his throat and a stroke of the hunting knife was sufficient.

The camp was now astir; dark, sinewy figures rose on every side, and the boy's case seemed desperate. But he did not blanch the encounter. Springing hastily for the two remaining muskets, he grasped one, and with a hurried aim discharged it at the nearest savage, who fell backward. Clubbing the musket, he knocked another savage senseless. Then throwing the useless weapon aside, Solomon seized the other and dashed into the forest.

He knew that he would be followed, but he had a loaded musket and plenty of ammunition, and he calculated that the Indians would not go far before they returned to search for their missing weapons. After an hour's rapid running he halted to listen for sounds of his pursuers.

Hearing nothing he made a detour to the left, and pushed on in the direction of the settlements. A little after daybreak he paused for a moment to rest on the wooded banks of a large stream. Suddenly his keen ears detected the sound of a breaking twig; he turned just in time. The crack of a rifle resounded through the forest, and the bullet passed so near that he felt its air on his cheek.

Before he had time to seek a cover two Indians sprang out from the underbrush and rushed toward him. In a second he had the foremost covered, and as the smoke of the discharge cleared away it showed the remaining warrior coming forward with uplifted tomahawk.

Solomon met the savage's onslaught with the skill of a born Indian fighter. Ducking his head, he allowed the hatchet to pass harmlessly over him, the next instant he landed upon the Indian with the force of a catapult, knocking him prostrate.

He set forward into the wilderness again and succeeded in reaching the settlement without further molestation, much to the surprise and joy of his parents, who had supposed him dead.

Of the band of Indians who had captured him, he had killed five outright, and wounded another, and all without receiving the slightest scratch himself. The exploit was long regarded as one of the most extraordinary which marks the history of the frontier.

Theological Definitions

By B. F. Rice.

Faith.—Believing that God is still doing the things he did in early times when the church was but two years old.

Repentance.—That state of mind under which if the sin were to do over again we would not do it.

Baptism.—Something that made Paul insert the following parenthesis to keep people from supposing it was simply giving the candidate a bath—not the putting away of the filth of the flesh, but the answer of a

good conscience toward God).

Conversion.—Something that the Apostle Peter didn't have up to the night of the mock trial of the Christ. Something that is yet to come to the majority of church members if they are to get into heaven.

Forgiveness.—Something we all petition God for but rarely ever get because we do not pass it along.

Prayer.—A few words that have never before been uttered by the petitioner to God. Vain repetitions are spurious.

Gospel.—The fact that Jesus was resurrected from the dead. All else in and concerning that truth has been written or spoken or thought out concerning the gospel.

Rest.—Keeping your mind off your thoughts.

In Season.—Remembering so you won't forget.

Fear.—Afraid that God is going to hurt you for unpardoned sins.

Heresy.—Not having sense enough to keep still about the unsound condition of the mind in the church.

Thy message to the world, and in the triumph of Thy truth. Amen.

THURSDAY, JANUARY 20.

Theme for the Day.

The possession of God.

Scripture.

Whom have I in heaven but thee, and there is none upon earth that I desire beside thee.—Psa. 73:25.

Lines.

As Thou art all, so be Thou all to me,
First, midst, and last, converted One and Three!

My Faith, my Hope, my Love; in this state,
My judge, my witness, and my advocate!

—Ben Johnson ("To Heaven.")

Prayer.

O God, Thou Friend of all who lift their hearts in prayer, we humbly beseech Thee to grant us the blessing of Thy presence, the favor of Thy good will. Without Thee we cannot live; without Thee we dare not die. Satisfy us early with Thy mercy, and give us the comfort of Thy gracious Spirit. Then shall we live all our days in hope, and enter at last into the joy of our Lord. Amen.

FRIDAY, JANUARY 21.

Theme for the Day.

The preciousness of youth.

Scripture.

Remember now thy Creator in the days of thy youth. While the evil days come not, nor the years draw nigh where thou shalt say, I have no pleasure in them.—Eccl. 12:1, 2.

Lines.

Before I taught my tongue to wound
My conscience with a sinful sound,
Or had the black art to dispense,
A several sin to every sense,
But felt through all this earthly dress
Bright shoots of everlastingness.

—Henry Vaughan ("The Retreat.")

Prayer.

Father of mercies, we would learn the secret of Thy power and mercy in our early years, in order that our later lives may be spent with Thee. And we would know the blessedness of leading all those of whom we have the oversight into such knowledge of Thyself that in youth they may commit their ways unto the Lord, and enter into the covenants of his grace. Amen.

SATURDAY, JANUARY 22.

Theme for the Day.

Knowledge through experience of the saving power of Christ.

Scripture.

(The man whom Jesus had healed) answered, Whether he be a sinner, I know not. One thing I know, that whereas I was blind, now I see.—John 9:25.

Lines.

If e'er, when faith had fall'n asleep,
I heard a voice, "Believe no more,"
And heard an ever-breaking shore
That tumbled in the godless deep;

A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answer'd, "I have felt."
—Alfred Tennyson ("In Memoriam.")

Prayer.

Good Father, Thou hast in many ways confirmed our faith in Jesus; but in none more surely than through the witness of our own hearts and lives to his saving power. Beyond and above all the evidence of Thy Word is the testimony of Thy saving grace in our lives. We were blind, but now we see. We were lost, but Thou hast brought us home. And thus Thou hast manifested Thyself to us as wonderful past all our comprehension. Therefore we love Thee, and we would humbly serve Thee now and in a world without end. Amen.

The Daily Altar

An Aid to Private Devotion and to Family Worship

SUNDAY, JANUARY 16.

Theme for the Day.

The Holy Spirit; Creator, Revealer, Comforter.

Scripture.

When he, the spirit of truth, is come, he shall guide you into all the truth.—John 16:13.

And hereby we know that he abideth in us, by the Spirit which he gave us.—I. John 3:24.

Lines.

Greater Spirit, by whose aid
The world's foundations first were laid,
Come, visit every pious mind;
Come, pour thy joys on humankind;
From sin and sorrow set us free,
And make thy temples worthy thee.
—John Dryden ("Veni Creator Spiritus.")

Prayer.

Our Heavenly Father, upon this day which Thou hast blessed, making it the most precious of the week, we draw near to Thee in worship. Thou hast spoken to us in nature in the Holy Word, with its record of the life of our Lord, and in the witness of Thy Holy Spirit with our spirits that we are Thy children. Assist us, we beseech Thee, so to learn the will of God that we may find the way of righteousness and peace, being led by the Spirit into all the truth. Amen.

MONDAY, JANUARY 17.

Theme for the Day.

Waiting for God.

Scripture.

Therefore will the Lord wait, that He may be gracious unto you . . . blessed are all they that wait for Him.—Isa. 30:18.

Lines.

Why should I try to hasten my Lord
With the voice of a clamorous prayer?
Do I not know Him, who long ago,
Took me into His care?
Love does not tarry a needless time,
And the hand of His power is swift.
Oh, lips be silent; oh, heart be strong,
Till He shall with strength uplift!
—Marianne Farringham ("A Song of Waiting.")

Prayer.

Our Father, teach us that patience that is willing to wait for Thy leading, when it seems to be Thy pleasure that we should only stand and wait. Help us to know that Thou art honored as much by our silence as by our speech, our repose as well as our activity, and always by our patient prepara-

tion more than by our haste to be in motion. But may all our day, whether active or at rest, be submitted to Thy holy will. Amen.

TUESDAY, JANUARY 18.

Theme for the Day.

The humility of Jesus.

Scripture.

I seek not my own glory.—John 8:50.
We must work the works of Him that sent me, while it is day.—John 9:4.

Lines.

Shall I seek glory, then, as vain men seek,
Oft not deserved? I seek not mine, but his
Who sent me; and therefore thereby witness
whence I am.

—John Milton ("Paradise Regained" III.)

Prayer.

Holy Father, we are humbled and astonished by the meekness and gentleness of Christ. He took upon himself the form of a servant, and was made in the likeness of men. He found his joy in the will of God, and gloried in his lowly estate. May we so follow him that we shall seek not our own wills, but His who sent us into the world. Thus may we learn the joy and the success of the life that counts not self dear, but follows the Master. Amen.

WEDNESDAY, JANUARY 19.

Theme for the Day.

God's voice in the thunders of Sinai.

Scripture.

There were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled.—Ex. 19:16.

Lines.

Witness the thunder that Mount Sinai heard,
When all the hill with fiery clouds did flame,
And wandering Israel, with the sight afraid,
Blinded with terror, durst not touch the same.

—Giles Fletcher ("Christ's Victory in Heaven.")

Prayer.

Dear Father, Thou dost not speak to us in the thunders as at Sinai, but in the still, small voice of love. Once hast Thou revealed Thyself to us in Christ Jesus our Lord, and again Thou speakest in the secret place where we meet Thee in prayer. Inspire us with a sense of Thy presence and with the joy of Thy service. Make us sharers in

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER X.

Mrs. Crofton Champions Bannister's Cause.

When Eleanor returned from her visit to Jessie Clark, whither she had gone on business pertaining to the Neighborly Club, Mrs. Crofton did not think it worth while to mention Bannister's momentous errand until after luncheon, and the intervening time was full of anxious uncertainty. The self-command she had shown in the interview with Bannister, would be severely tested in that impending with her daughter. She was really afraid of approaching Eleanor, for the old affair had long been a subject forbidden between them. There was no putting it off; the growing intimacy between her daughter and Brainard alarmed her, and she altogether disapproved it.

Toward evening, when the fire was mended and burned brightly, and Mrs. Crofton lay upon the sofa propped up with cushions sipping the tea Ann had just brought her, she mustered up courage to approach the dreaded subject of Bannister's visit. She was possessed of that strange fear which has overtaken the bravest and strongest in the presence of the fellow-being to whom he must unburden himself. But she feared failure more than all else.

At length she said abruptly: "Mr. Bannister was here this morning, Eleanor."

Her daughter had been telling her some story of the amusing prattle of the Clark children, and was laughing over it. Now her face hardened instantly, and she turned away.

"I am very glad I was not here," she said coldly.

It was discouraging, but having begun the assault, Mrs. Crofton would not retreat: "He came on very important business," she said, valiantly holding her ground.

"I do not wish to know anything about it."

"But it concerned you!"

"Nothing that Mr. Bannister might do or say, could possibly concern me in the slightest degree."

She was very quiet. It was the mood that Mrs. Crofton most dreaded, and that against which she was most powerless to contend. But her inherent stubbornness was proof, at last, against any rebuff.

"He wants you to marry him!" she now said, as bluntly as the suitor himself had done.

"What!" and Eleanor wheeled around and faced her mother with blazing eyes.

Mrs. Crofton began to whimper. "I'm sure, Eleanor, it's cruel in you to rage at me in that way, as if I'd offered you some dreadful insult!"

"You have; it is an insult, from such a man after—after—all that. But I hoped never to speak of it! I consider his visits here last summer an unpardonable affront. He forced himself into this house under the pretext of seeing you."

"He loves you—he has never ceased to love you!"—Mrs. Crofton would not abandon her position.

"Loves me!" cried Eleanor in bitter anger. "He does not know the meaning of the word. Does he suppose that he can pick me up and throw me aside when the whim seizes him? That he can come back now—after all he has done—after all he has been!"

"But he has sowed his wild oats!"

"Sowed his wild oats!"—How I loathe the phrase!" cried Eleanor with passionate vehemence. "Suppose I had been sowing wild

oats all these years? Do you think Horace Bannister would want me to be his wife? Had he committed every sin named in the decalogue, he would consider himself my superior! Well, then, I refuse the besmirched hand that he has the assurance to offer me. He has sowed his wild oats, as you say, and I decline any part in the harvest!"

"Eleanor, Eleanor, how violent and unwomanly you are!"

Unheeding the protest, Eleanor continued:

"Should I ever marry—and it is not probable—I shall demand of my husband just what the world gives him the right to demand of me; morals, integrity, honor, equal, at least to my own. Mother, if you have held out to Mr. Bannister any idea that I may be won over—coaxed, cajoled, or forced to accept him upon any condition—disabuse his mind at once!"

"You are cruel to me. I gave him no hope whatever!" cried Mrs. Crofton wiping her eyes ostentatiously. "He deserves some consideration too, now that we are poor, he—"

"There is nothing," proceeded Eleanor sternly, "no loss of friends—no misfortune—loss of home, or even my good name, that I could not bear if called upon to do so, but this—this—I would die before I would accept anything from him! You may tell him all this if you, as I suspect, are to deliver my answer!" And Eleanor walked out of the room, pale, agitated, but cruelly humiliated in her anger.

Mrs. Crofton fell back on her sofa and wept, not so copiously, perhaps, as if her daughter had been present; but she did not despair. There were other tactics to be employed, plaintive nagging, speechless sulkiness, and she believed—not without strong grounds for her opinion—that in the misery she could ordain, Eleanor would yield. Bannister poor and defeated would have been denied but Bannister successful was another matter, and his worldly prospects and possessions were not to be wantonly disregarded.

CHAPTER XI.

The Street Fair.

For two years Carlinville had followed the example of the neighboring towns and held a street fair, an institution quite distinct from the "County fair" held annually in the beautiful well-wooded grounds of the Agricultural Association.

The Street fair, as it was originally planned, promised well and excursion trains from every direction poured their crowds into the town. Stalls were erected in the middle of the wide streets that radiated from the business center, and here were shown fine cattle and horses for which the county was famous. In the business district itself, the merchants erected booths along the curbstones and offered for sale there attractive samples of their wares. With these were countless "side-shows"—open air entertainments, paid for out of the funds raised among long-suffering citizens.

People of the better class regarded the street fair with marked disfavor, usually remaining within doors until it was over and the crowds had dispersed.

It happened that Miss Brainard was entertaining friends from Chicago, during the week of the event. Their visit would be brief and she had set her heart on giving a

tea in their honor. The old Crofton mansion was so far from the scene of the tumult that only the faintest echo of the braying bands and the strident shouts of the showmen reached it. She argued that the guests could come by a round-about route and so avoid the disagreeable crowd.

Eleanor Crofton had never entered the house since the day she left it. She had been duly asked to the tea and there was no good reason for declining the invitation, many, on the contrary, why it should be accepted. Yet she shrank from the ordeal and delayed going as long as possible. She had no fear of encountering Brainard who at intervals between his official duties, was engaged in the political canvass; she saw the announcement in the Clarion that he had gone to Terre Haute that morning. Moreover, festivities of the tea-drinking variety were exclusively feminine, ruefully and jokingly avoided by the male members of the family who were expected to get their luncheon down town.

Eleanor set out realizing that she could not possibly avoid all the streets given over to the fair without going too far out of her way. She was already late, but the extravagance of a carriage was out of the question. As she hurried along the thronged side-walk she received in her face a shower of filthy "confetti," scraped from the ground and aimed by a rustic hoyden at her guffawing lover. She gave a low exclamation of annoyance, brushed aside the soiled paper, and walked on more rapidly than before. This incident had one salutary effect—it so vexed and startled her that she hurried to her destination and was received by Miss Abigail before she realized that the trial from which she had shrunk was over. Her hostess had seen her enter the gate and was waiting at the door to welcome her.

Miss Abigail led the way up stairs to Eleanor's old room, saying in her kind voice: "Come in here, dear, and rest a moment before you go down stairs; you must be tired after your long walk."

Eleanor glanced about the room and her eyes filled with tears; her books, her pictures were just as she had left them—even her desk stood near the window, in its old place. She moved toward it and looked out upon the old familiar scene—the wide lawn, the great trees that rose above the depths of the ravine in which she could hear through the stillness of autumn afternoon the rustling of the leaves, the murmuring of the brook and the wild cry of the yellow winged flicker—the very voice of the forest itself.

"The others were not shown in here; this is kept sacred to you. Robert was pleased with the idea, and there were enough rooms without using this."

This unlooked for bit of sentimentality on the part of Brainard moved and disturbed her. She was a woman of more than ordinary discernment, but she had ignored as long as possible the nature of the regard he had for her. Of late, proof had been only too convincing, though most delicately and timidly advanced. She was conscious, too, of a gradual change of sentiment toward him, but her early experience made her wary of any exhibition of it, though after every interview with Brainard she could not but appreciate the wide difference between him and the man to whom she had given her first love. She had grown more and more reliant on Brainard's assistance, first about her own business affairs, then, about the affairs of the club and almost unconsciously her own inclination was turning in his favor.

"It was far more than I could expect of you, dear Miss Abigail,—far more than I deserve—" and her tears overflowed. She wiped them away and said:

"I'm not at all tired, but I was annoyed at the rudeness I encountered on the streets. I am quite over it now and would much prefer joining the others to keeping you away from your guests!"

The company was made up of old friends, except for the two strangers—charming women who had not come to Carlinville in the urban missionary spirit which seeks, in season and out of season, to enlighten the benighted rustics of the county town.

Almost at once they were ushered to the dining room where the old Crofton appointments were still in use—the tall, solemn moon-faced clock, the ancient serpentine-fronted side-board of bright mahogany,—the great boast of the family that had been given to Eleanor's great-grandfather by one of the country's Presidents. Shining drop-leap side-tables kept these company, and the old room gave the impression of the earliest years of the nation's first century.

Miss Abigail always said:

"I've no patience with the new style of entertaining,—giving one's guests a thimbleful of weak tea and a sandwich like a scrap of paper." In conformity to this opinion, therefore, the table was spread to its full length, and those who had sat at her abundant board knew just what to expect; platters of tongue and ham sliced to almost transparent thinness, butter from her own dairy, rolls hot from the oven, ruby-colored currant jelly in squat old-fashioned cut-glass dishes; her historic coffee, with pound-cake, for which she was also famous, and little brown, crisp crullers sprinkled with powdered sugar. The ladies did justice to the feast and Miss Abigail beamed upon them from the head of the table.

The guests did not remain late and nine o'clock saw the last of them taking their departure. At a whispered aside from Miss Abigail, Eleanor remained till all were gone:

"I'm going to send you home in the carriage, dear!" she said.

"Indeed, you'll do nothing of the sort!" Eleanor replied emphatically. "I couldn't permit you to take such trouble. You know I'm fond of walking and I'm not in the least afraid."

"Yes; but tonight when the streets are full of drunken men, it will not be safe," urged Miss Abigail.

Eleanor recalled her misadventure of the afternoon with some misgiving, but still insisted that she was not afraid. In the midst of this friendly dispute the library door suddenly opened and Brainard stepped into the hall.

"Why, Robert," exclaimed Miss Abigail in surprise, "I thought you were in Terre Haute!"

"So I was, but I came back by the eight o'clock train. I was not invited to the tea," he said smilingly. He shook hands with Eleanor and when he saw that she was starting home, he asked:

"Why wasn't the carriage ordered?"

"She refused to let me send her home. She's a dear girl, but you know yourself, Robert, she is a little hard to manage!" explained Miss Abigail apologetically, while holding Eleanor's hand affectionately.

"On the contrary, I've never found her so!" Slight as the compliment was Eleanor could not help flushing. She said with a little laugh:

"Thank you! I feel almost as much gratified as if I had been assured that I am a good child."

"Be a good child, then, and do as we want you to do," said Miss Abigail.

"I prefer to walk——" she still insisted.

"Then I shall go with you!" said Brainard in a tone which admitted no denial.

Eleanor was deeply embarrassed, because

she, herself, had made Robert's offer to escort her unavoidable. If he considered it a hardship he gave no sign, and as they walked away together down the drive in the moonlight, Miss Abigail looked after them wistfully. But her only remark was oracular in its indefiniteness—"I wonder—I wonder——"

When Brainard and Eleanor approached the streets in which the surging crowds had become noisier and more wildly excited; bands outvying each other, door-keepers of side-shows out-bawling each other, he halted a moment and gazed doubtfully upon the scene.

"Do you think you could venture to go into it a moment for a closer view?"

"Oh, no!" said Eleanor decidedly, but as she spoke she caught sight of Mary Benson. She was with Billy Mullens, and even at that distance Eleanor saw that he had been drinking. They were standing in front of a fortune-teller, a young, blonde Englishman who wore a sweeping robe of red cotton-flannel. He presided over a wooden figure, the head and trunk of an Indian, which rolled its eyes uncannily. From the breast of the Indian, when a coin had been first dropped into the slot, a slip of paper issued mysteriously upon which the "fortune" had been written.

Young Mullens was evidently persuading Mary to patronize the "seer" and she had refused. Eleanor saw the situation and said to Brainard:

The Power of the Happy Heart

By Rev. R. P. Anderson

When edict of liberation came to the captive nation scattered over the sun-scorched plain of Babylon, the hearts of the people were filled with a great exultation. For half a century they had been crushed and ground to earth beneath a galling foreign yoke; and as the interminable years passed on in dark and melancholy procession, bringing no answer from the silent God to passion-laden prayers, their strength sank as hope merged into despair.

But now, liberty!

"*They that wait upon the Lord,*" cried the prophet whose buoyant optimism the weary months of bitter toil had persistently denied, "*They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.*"

This is the experience of the human heart. First, an overpowering uplift like the potent stroke of eagle's wings, a joy that engulfs all sorrow and wipes out the very memory of decades of pain and futile longing and unrewarded effort; then hasty feet to perform the tasks that liberty brings with it, unwearied preparation for the journey home; and lastly, the walk across those arid plains beside the laden beasts, day in and day out, yet a way unfainting, because divinely sustained, a pilgrimage made happy with tender thoughts of home. The trees clapped their hands as the singing pilgrims passed; to their joy-lit eyes the thistles bloomed like roses and the thorns like the fragrant cassia. For happy hearts work miracles!

As the knowledge of liberty breaks upon the heart and the soul enters into freedom from bondage to sin this sense of uplift and new strength is very real. We run to our new tasks impelled by glowing enthusiasm, and are not weary in our accomplishment. We have herculean strength and courage because we have a resurrected hope.

And it is well. The impetus of this virgin enthusiasm should carry us far. Alas, it often weakens and dies. The eager feet grow leaden, the triumphant exultation fades away,

"Upon second thought, I believe I will venture," without giving him a hint as to the reason for reconsidering her refusal. Mary had been most faithful in her attendance at the Neighborly Club, and had shown such genuine interest in it that Eleanor's influence over her had strengthened rapidly. She had hoped that her fancy for Billy was at an end. She had not given Eleanor her confidence on this subject although she had talked freely upon others almost as personal and Eleanor had far too much delicacy to force it from the girl. She hoped that she might speak of her own accord and she was determined, that if she ever did, to remonstrate kindly, but without reservation.

Eleanor had seen Teddy Wilkins at the Johnsons' once or twice, and had been favorably impressed with his manliness and good sense, and had almost adopted Susan's opinion, that "he was a big sight too good for Mary Benson, who looked down on him."

Brainard guided Eleanor gently through the rough crowd. When they approached the Indian, Mary had yielded to Mullens' persuasions and was just taking the slip of paper which the young Englishman handed her with a wink and a remark aside to Billy. Eleanor asked Brainard to stop a moment and they stepped back into the shelter of a door-way to await the outcome.

(To be continued.)

and the gray clouds sink lower and lower above us until the thick mist of them chills the heart with the icy coldness of death.

For we are so ready to forget the source of our inspiration and our strength. We become absorbed in the problems of the moment and their adamant resistance wears us out at last.

The only way to maintain the supreme joy of redemption, the warm glow of a great first love, is to wait upon the Lord, to fix the eye upon Him and not upon the obstacles which bar our way, and to attack the duty of the hour, trusting in His strength and wisdom and guidance.

Look forward! Away into the far distance the gray years stretch! some of them sorrow-laden, all of them filled with chafing toil.

How shall we face these years so that we shall not lose the sense of exultation? How shall we run so that we shall not be weary, or walk and not faint by the way?

Wait upon the Lord!

Gaze upon Him until the face shines with the vision of His glory. In the silent chamber of the mind, all the world shut out, talk to Him as to a Presence whose truest name is Love.

Wait up the Lord!

His presence with us—in our thought and mind—will change the whole aspect of our life. The years, with Him, are no longer gray, but golden; the desert is no longer an arid waste; it blossoms like a rose; the sands sing and the flowers make music and the trees cry out aloud when the heart within us sings.

Wait upon the Lord!

Our panoply is in our mind. Thoughts of God make us invincible. The sun cannot smite by day nor the moon by night, nor can danger dismay with sickening fear the heart that is full of God.

The springs of life are within us. The darkest and most sordid environment can be illumined and glorified if our heart be right. God in the heart is everlasting strength and peace.

We shall walk and not faint.

Church Life

If your church did not take the offering for education last Sunday, do not forget that this interest has the right of way during January.

The churches must look to the colleges for their ministers and informed laymen. Therefore the duty of the church to the college is based upon the principle of self-preservation, though not upon this alone.

Our readers' opinions are interesting reading these days. This is where the reader talks back to the editor.

Preparation for the March offering is already on in many of the churches. These are the churches where the offering will be somewhat commensurate with the strength of the church. The offering will not take itself.

The attention of our readers is called to the pages of book reviews which appear in the paper from time to time. These books are the latest and best publications, and each book review is by one who is a specialist in the subject with which the book deals.

Many of the best preachers are sending in at frequent intervals their church calendars or bulletins. These are of help in compiling our news pages, and the items when gleaned from these church papers and published furnish interesting reading for a very large per cent of the readers of *The Christian Century*.

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The Carondelet Church, St. Louis, Mo., has entered its new building.

The Missouri Christian Message, for January contains the official list of the preachers of the state.

R. P. McPherson and Lowell McPherson are in a meeting with the church at Parsons, Kans. Large audiences have been in attendance.

The first day of the meeting at Flora, Ill., E. B. Redd, pastor, B. F. Hill and son, evangelists, brought eighteen accessions to the church.

T. M. Wiles has become pastor of the East Lynn Christian Church, Anderson, Ind., and began work with the congregation the first Sunday in the new year.

Dr. Errett Gates is conducting a course of study in the History of the Disciples during the present quarter for the students of the Disciples' Divinity House.

D. W. Moore, pastor of the church at Carthage, Mo., and H. M. Barnett, pastor at Webb City, exchanged pulpits the second Sunday in January.

T. H. Capp, has resigned as pastor of the Woodson Chapel Christian Church, St. Joseph, Mo., and accepted a call to the King Hill Church the same city.

J. T. Shreve is to be co-laborer with M. M. Goode, in the work of the Wyatt Park Church, St. Joseph, Mo. Mr. Goode has been pastor of this church for twelve years.

The Carolina Evangel publishes in full the address "Thomas Campbell and the Principles He Promulgated," made by Prof. Herbert L. Willett at Pittsburg last October.

Rev. R. L. Beschers of Walnut, Ill., supplied the pulpit of the Central Christian Church, Rockford, Ill., Sunday morning and evening. No successor to W. D. Ward has yet been called.

The pulpit of the South Chicago church was supplied on Sunday, January 9, by E. A.

Henry of the University. There was one confession of faith in the evening.

Joseph C. Todd, pastor of Kirkwood Avenue Christian Church at Bloomington, Ind., is with the church at Greencastle, Ind., in a series of meetings.

University Church, Champaign, Ill., will begin a revival meeting early in February, when they will be assisted by Evangelist Charles Bloom and Mrs. J. E. Powell.

I. Raymond Lines of Newman, Ill., has been called to the pastorate of the Monroe Street Church, Chicago. The definite time when he is to begin his work in the city has not been announced.

Claude E. Hill, pastor of the church at Valparaiso, Ind., is giving a series of weekly Bible lectures to the students of the Valparaiso University. The lectures are held in the college chapel.

J. M. Lowe is entertaining upon a meeting with the church in Topeka, Kans., David Lyon, minister. Mr. Lowe has the month of March unengaged. His address is University Place, Des Moines, Iowa.

The Union Avenue Church, St. Louis reports the best year in its history. It is universally regretted in St. Louis that this month marks the close of the ministry of J. M. Philpott with this great church.

I. J. Cahill, who has just closed his thirteen years' pastorate at Dayton, Ohio, was announced to preach for the First Church, Philadelphia, Pa., the first and second Sundays in January.

J. Frank Green of Marietta, Ohio, who is to become field secretary for the church in northern Michigan, will also have charge of the newly-dedicated church at Cadillac. Mr. Green will begin his work February 1.

W. T. Adams, evangelist, has just closed a successful meeting in Wallowa, Oregon. W. S. Crockett says the result of the meeting is substantial and will have a wholesome effect upon the church in the years to come.

The enrollment at Drake University for the first quarter of the year was well above thirteen hundred, the best record in the history of the school. A new gymnasium for the men has just been erected—the eleventh upon the campus.

Since J. F. Findley took charge of the church at Fort Collins, Colo., four years ago, there have been 514 received into the membership of the church. The church has raised for current expenses \$9,050; for church debt, \$1,332; for missions, \$841.40.

Joseph Franklin, Anderson, Ind., has been called upon to pass through the shadow on account of the passing of his wife, early in January. Mr. Franklin leaves Anderson to make his home with a daughter at 3019 Walton street, Cleveland, Ohio.

W. F. Reynolds began work as pastor of the First Church, Plano, Texas, the first Sunday of the new year. This is one of the strong churches of the state, and the Christian Courier expresses pleasure that the church has induced Mr. Reynolds to take up the work with them.

Good audiences and increased attendance in the Sunday-school at the Howett Street Church, Peoria, encourage the heart of Pastor William Price. The Sunday-school now numbers nearly two hundred each Sunday. A building fund has been started, and the church faces the future hopefully.

On Sunday, January 16, the church at Bloomfield, Iowa, begins a series of meetings with I. F. Cahill of Dayton, Ohio, evangelist, and Professor Otto C. Petit of Mt. Sterling,

Iowa, singer. F. D. Ferrall is beginning his fifth year as pastor of this church, with the love and confidence of a loyal membership.

Members of the First Christian Church at Evansville, Ind., are enjoying the musical perfections of the new pipe-organ which has just been placed in the church. Professor F. G. Hass gave a most delightful recital January 7, and the new organ proved highly satisfactory to the congregation. The dedicatory service will be held later.

On Friday evening, January 7, at the home of the bride, 6128 Champlain avenue, Chicago. Mr. Walter Williams and Miss Georgia Stephenson were united in marriage by Edward A. Henry. The happy couple were both members of the Fairview Christian Church, Millford, Ill., when Mr. Henry was pastor of that church.

The Broadway Church, Louisville, Ky., reopened January 2, after having spent \$15,000 in improvements. W. J. Wright had charge of the dedicatory service, and asked for pledges to meet a balance of \$5,000 in the building expense. He received \$6,100. The following day Mr. Wright began a meeting with the church, the singing being led by H. S. Saxton.

Professor Matthews of the Divinity School of the University of Chicago, spoke at Memorial Church of Christ on Sunday evening, December 26, on the theme, "Does the World Want the Gospel?" It was an address full of Christmas sentiment, but it faced the most important question of our present age—the attitude of the average man toward the program of Jesus.

The new North Park Christian Church, Indianapolis, Ind., was dedicated Sunday, January 16, 1910. F. M. Rains had charge. The new building is very complete and by far the best building for the purpose in the north part of the city. All seem to be in good heart and the outlook is bright. The pastor has been assisting Mr. Smith of the West Park Church for the past three weeks in a profitable meeting. There were some thirty-five additions. A tithe league is one of the possibilities of the near future.

O. W. Lawrence and the Central Church, Decatur, Ill., have the assistance of C. M. Chilton, pastor—we had almost said of the churches of St. Joseph, Mo.—it is that for he has been there to see them all grow from infancy, and has had no little part in their growth—pastor of the First Church, St. Joseph, Mo., and Mrs. J. E. Powell as leader of song. No better combination could be found for a meeting. The results of the meeting may never find their way into the printed page, but every one who knows these workers is already assured of the success of the meeting.

The official board of the church at Beatrice, Neb., at the close of the fourth year of the pastorate of J. E. Davis, passed unanimously resolutions commending the work that Mr. Davis has done in leading to the construction of their new and beautiful house of worship, in his preaching, which makes strong appeal to men, in his ability to make close and strong personal friendships, and through them be a blessing to the church and to the community, in his fearless championship of every civic interest, and in the worth of his own manhood. The resolution further expresses the belief of the church in the advisability of the long pastorate and expresses the hope that Mr. Davis will remain as pastor of the church for many years to come.

The library of the Disciples' Divinity House contains perhaps the most complete collection of documents relative to the history of the Disciples of Christ in existence. A number of very valuable books have been given

by Disciples in various places who realize that the literature pertaining to the early days is rapidly disappearing. Copies of any of our earlier publications or indeed of any work that relates to the lives and teaching of the fathers or the prominent successors in this reformation would be of great service if donated to the library of the Divinity House; also files of our religious papers. Several times of late students of our history have visited the University for the purpose of consulting the documents on hand, or have sent for particular volumes which they could not secure in any other way.

G. L. Lohdell, of Chico, Oregon, and J. J. Evans of Sacramento, Cal., are to exchange meetings in the spring.

The next annual convention of the churches in Iowa will be held in Boone the later part of June.

Fred A. Nicholls has become pastor of the church at Shelbyville, Ohio and starts out with encouraging prospects.

C. D. Hougham succeeds S. J. Epler in the pastorate of the church at Brooklyn, Iowa.

The church at Vacaville, Cal., has adopted the "merger service," beginning the new order of things January 1. F. E. Boren is pastor.

The Sunday-school of the First Christian Church at Massillon, Ohio, has begun one of its resolutions for the new year, that of grading the school.

Last Friday evening at the home of Mrs. O. F. Danis, Milwaukee, a reception by the members and friends of the church was held in honor of Pastor C. L. Waite's recent nuptials.

During November and December W. P. Bentley of Berkeley, Cal., delivered nine C. W. B. M. addresses, at Stockton, Fresno, Alameda, Red Bluff, Chico, Denair, Turlock, Clovis and Dinuba.

In a quiet way C. H. Winders is ever pressing forward his work as pastor. At the Downey Ave. Church, Indianapolis there have been sixty accessions to the church since September.

The new church at Austin, Ill., George A. Campbell, pastor, is to be dedicated January 30. This congregation has been worshipping with the Congregational church during the past year and one half.

R. P. Shepherd, at one time pastor at Berkeley, is acting secretary of Southern California, since the resignation of Grant K. Lewis. No one has as yet been secured to take up that great work permanently.

John A. Hutchings now of Canton, Mo., was ordained to the ministry January 2. He and Leslie Finnell now of Lexington, Ky., were sent from Jackson Avenue Church, Kansas City, Mo., the past year. Two excellent young men.

Richard Martin, the evangelist of the "Martin family," is leading in a fine meeting at Salisbury, Mo., with three adult additions the first night and large audiences in the newly dedicated \$12,000 church. E. H. Bassett is the influential minister.

The net gain in the membership of the Central Church, Kansas City, Kans., during the past year was twenty-seven. The church is a living link in the work of city missions. W. S. Lowe is the pastor. A hopeful condition prevails throughout the church.

Oscar Sweeney, pastor of the church at Oceanside, California, writes regularly for a local paper under the heading "Progressive Oceanside,"—notes and personals. Mr. Sweeney manifestly possesses originality in his writing and weaves the different items of

news into a whole in such a way as to insure that every word will be read. Our preachers should make larger use of the daily press.

In an editorial the Celar Rapids Gazette says: The resignation of Rev. G. B. Van Arsdall, pastor of the Christian Church, comes as a surprise to practically the entire city. And it is not a welcome surprise, either. Dr. Van Arsdall has won, during his five years' residence here, the friendship and admiration of the people not alone of his own denomination, but of other denom-

GRADE YOUR SCHOOL On the Installment Plan!

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficial results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

inations and of the people of no denomination. All these friends will regret very much to see Rev. Van Arsdall leave the city; but all will join with The Gazette in congratulating him upon the call to such a great church as the one at Denver."

The report of the Central Church, Indianapolis, Ind., for the year 1909 shows: Amount raised in all departments for all purposes, \$14,000. Of this amount \$5,000 went for missions, the Ladies' Missionary Society raising \$3,225 of it. The Sunday-school raised \$1200, of which \$585 went to missions. The current expenses of the church were all paid and a small surplus left in the treasury. There were 145 additions to the church during the year, forty-five by confession and baptism. There was a loss by dismissal and death of sixty, leaving a net gain of eighty-

five. The Sunday-school has an enrollment of about 1000, with an average attendance of 400. The church is thoroughly organized and active in every department. This is the best year in results of the present pastorate. Allen B. Philpott is pastor.

The reports at the annual meeting of the Central Church, Warren, Ohio, where J. E. Lynn, ministers shows a marked increase in financial receipts in a number of the departments of the church, notably in the Bible-school, C. W. B. M. and Missionary Circle. The amount given by the entire church and its societies for missions and education is about \$300 larger than the record of any previous year in its history. The amount given to outside interests is nearly half that raised for local work. Total amount for missions and education, \$2,534; total for local work, \$421.65; grand total for all purposes, \$7,955.92. Number added to membership, 118. Present resident roll, 960. Mr. Lynn rounds out his sixth year at Warren soon.

Another fellowship meeting of all the Disciples of Christ in the city of Des Moines such as we held two years ago is being planned. This fellowship meeting will be held in the University Place Church in its large auditorium during the last days of Peter Ainslee's meeting at the Central Church. The churches will ask Mr. Ainslee to give the address following communion service. The date will be announced very shortly, but it will possibly be the last Sunday in March. It ought to be a meeting that will call together a great host who shall rejoice in a common faith and the common Savior.

As We Go to Press

Arkansas City, Kans., January 10.—Four additions yesterday.—Thomas H. Popplewell.

London, Ontario, January 10.—Three confessions here yesterday at our regular services.—B. H. Hayden.

Little Rock, Ark., Jan. 16: One hundred sixteen last week; sixty-two more today; 654 to date. Phenomenal awakening; the whole state is stirred. The South is tremendously interested. The meeting marks a record for the south. Meeting continues. Seoville and Company, irresistible.—J. N. Jessup.

Winchester, Ind., Jan. 16: Rufus A. Finnell, of Indianapolis, is with us in a great meeting. The gates of sin are stormed nightly by his wonderful sermons. He is found to be one of our strongest and wisest evangelists with a wealth of knowledge, and great faith. House entirely inadequate; largest theater filled today. Twenty-three added in six days, from fine families and nearly all adults.—J. A. Persinger, Minister.

Fairburg, Nebr., Jan. 10: Wonderful short meeting with Herbert Yeuell. One hundred and seven in fifteen days. Yeuell passionate and dramatic preacher. Has lectures of great Chautauqua interest and attracts large crowds. Buss and Sturgis splendid team of singers.—Thomas A. Maxwell.

Louisville, Ky., Jan. 10: Wright and Saxton at Broadway Church; enlarged building dedicated Jan. 2. Six thousand dollars raised completing fund; twenty-seven added yesterday; Sunday-school 476.—W. N. Briney.

Kansas City, Mo., Jan. 5: Our first day at Independence Boulevard Church; twenty confessions yesterday sermon by Mr. Taubman in Sunday-school; two by relation. Preaching during week of prayer by evangelist, Small, Geo. H. Combs, Minister, Geo. P. Taubman, Jas. Small, Associate Ministers.

J. H. McCartney has been called to take charge of the church at Bedford, Ohio. This is the third term of service of this pastor with this church.

J. M. Rudy, pastor of the church at Greencastle, Ind., held a meeting at Bluefield, W. Va., during the holidays, in which there were forty-nine accessions to the church. Dr. W. S. Bullard is the pastor at Bluefield and is doing excellent work.

The meetings at Flora, Ill., led by B. F. Hill and son are growing in interest. The audiences are so large that it is necessary for part of the people to stand. The evangelists go next to Lanark, Ill.

Owing to an epidemic in one place, and inability to adjust dates for another, William J. Wright is available for dedications and evangelistic work from the 23rd of January throughout February. He may be addressed at 2523 Moorman Ave., Cincinnati, Ohio.

Leonard V. Barbre, minister of the church at Carlisle, Ind., is making a practice of extending the invitation at the Sunday-school service each Sunday morning. There are frequent additions to the church through this means.

Marion Stevenson, National Sunday-school Superintendent, and Gary L. Cook, State Sunday-school Superintendent, are announced for an institute at Butler College, Indianapolis, January 24-30. The meetings are to be held at the Downey Avenue Christian Church.

The church at Troy, New York, Cecil J. Armstrong, pastor, has announced on a neatly printed folder the topics of the mid-week prayer meetings for the months of January and February. They use the topics prepared by the international committee.

J. W. Marshall is leading the forces in a meeting at French Lick, Ind. There have been more than thirty-four additions to the church. A new house of worship is just being completed. Dedicatory services will be held in May.

Dr. George H. Combs, pastor of the Independence Boulevard, Christian Church, Kansas City, Mo., is giving a series of Sunday evening sermons to young men. His subject the first evening was: "Man's Rights." He took as his text, "for thou hast maintained my rights." The second sermon will be, "Woman's rights."

The following sermon topics constitute a series for the closing Sunday evenings of the pastorate of George B. VanArsdall, Cedar Rapids, Iowa: The general subject is "The Most Cogent Reasons For My Faith," which will be treated under the following phases: (1) "My Faith in God." (2) "My Faith in Christ." (3) "My Faith in the Bible." (4) "My Faith in Immortality." These sermons will discuss the foundations of the Christian Faith.

The meeting in progress at the First Church, Bloomington, Ill., is attracting much attention in the community. John E. Pounds is doing the preaching, and has the assistance of Miss Martha, his daughter, in the music. Miss Pounds has had the advantage of training in the best musical schools of America, and possesses a voice of rare clearness and beauty. She directs the chorus and sings solos at each service. Her work is most highly commended by the local press. The audiences in attendance upon these meetings have taxed the seating capacity of the church, which is one of the largest among the Disciples of Illinois. Edgar DeWitt Jones is the successful pastor of the church.

The meeting of the Central Kentucky Ministerial Association was held at the Broadway Church, Lexington, January 1. The themes for discussion were: "The Sunday-school Plans for 1910," by W. E. Ellis; "The Best Practical Evangelism," by Mark Collis; "How to Secure the Best Midweek Prayer-Meeting," by H. C. Garrison, while W. C. Morrow recommended a reading course for ministers for the year. We shall be glad to have more reports from these ministerial meetings; not so much merely in the enumeration of topics and speakers as in the practical suggestions and actual news that may be developed in these meetings. When you have something good in your own meeting let the brethren everywhere share it.

We are in receipt of an invitation to the Installation and Covenant service of the First Church, El Paso, Texas, held January 9. The practice of placing emphasis upon the advent of a pastor upon his ministry with church is becoming more and more common among the Disciples. The relationship is a serious one, and whatever tends to emphasize this feature of it must have a wholesome effect, and may help to answer the cry for longer pastorates. At any rate we are glad to announce that the First Church, El Paso, has seen well to hold such a service for the new pastor, Perry J. Rice. The program they announce is an interesting one. The charge to the minister was delivered by Frederick F. Grim, Secretary of the New Mexico—West Texas Missionary Society, and the charge to the people by Dr. W. E. Garrison, President of New Mexico College of Agriculture and Mechanic Arts. This was followed by a beautiful covenant service, printed in full, and constituting a pledge between the minister, the elders and deacons and the members of the church. A service such as this can but lend dignity to the coming of a new minister into the community, and im-

press upon the minister and people the responsibility which they assume as they enter this sacred relationship.

Dr. J. M. Philpott, in concluding his annual report to the Union Avenue Christian Church, of St. Louis, said, in speaking of the sacred relationship of pastor and people, "The true reward of a minister is the heart-to-heart fellowship with his people, whether in joy or sorrow. An interval of time or space can ever destroy the sweet friendships formed here, or dim the interest we shall ever, feel for you as individuals and as a church."

The men of the East Dallas Christian Church presented the pastor, Cephas Shelburne, with a handsome gold watch in a social meeting on New Year's night. Elder R. B. Hammond was their spokesman, stating that they took this means of expressing their appreciation of the pastor's Christian worth and work. Brother Shelburne reports six more additions.

Additional Reports

CENTRAL CHURCH, JACKSONVILLE, ILL. Russell F. Thrapp, Pastor.

Over one thousand members contributed to current expenses and missions; 26,706 was the total attendance at the Bible-school, averaging 513 per Sunday. \$680.89 was raised by the church for current expenses and missions. Herbert P. Shaw is the missionary of the church at Shanghai, China. Men's Bible-class averaged eighty-nine per Sunday in attendance.

CENTRAL CHURCH, WICHITA, KAN. Walter Scott Priest, Pastor.

The new pastor of the church writes: Since I came to be minister of the congregation the first of November, 1909, we have raised \$350 for State missions, making us a Living Link in that important work (the church was already a Living Link in the Foreign Society) and, enough was raised to

The Bethany Graded Sunday-School Lessons

Will the new Graded lessons make their way into the Sunday-schools and become the standard lessons of the Sunday-schools of the world as the Uniform lessons have done? There are many signs indicating that this is precisely what will happen.

1. All the authorities in religious pedagogy have been a long time agreed that it is better to suit the lesson to the

learner than to compel the learner to adapt himself to the lesson, regardless of his stage of mental development.

2. The International Committee which has for thirty-five years selected the Uniform lessons has now begun the issue of an additional series called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils.

3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

The New Christian Century Co. is supplying these lessons to the Disciples' schools. There is no single achievement in which the publishers of this paper take greater satisfaction than in connecting our schools with this most significant Sunday-school advance of the last fifty years.

The editors of *The Christian Century*, Mr. Morrison and Professor Willett, both regard the Graded principle as essential to the highest efficiency in religious instruction, and both believe that the *Bethany Series* is the truest, simplest and most artistic set of supplies for the elementary grades that has ever been put out.

Our pleasure in offering the *Bethany Graded Lessons* to the brotherhood is enhanced by the fact that our orders for supplies for the winter quarter have been much beyond our expectations. Many other schools have assured us of their purpose to adopt *The Bethany Lessons* at once. This series may be begun at any time. See full description on another page.

The New Christian Century Co., 700 E. 40th St., Chicago.

continue Miss Ada Boyd as the Living Link of the C. W. B. M., at a cost of \$600 per year. There have been forty-three additions in the two months and the tasks we have set before us for 1910 are the payment of the remaining debt on our church building, the locating of a minister with the North-end mission; the starting of a mission Bible-school on the West Side; becoming a Living Link in the A. C. M. S. next May and the addition of 200 members to our congregation. Here is enough work mapped out to keep us busy and in addition I most earnestly desire to place a religious paper in every home; increase the attendance at the Bible-school and prayer service and do all things else to make this great church yet greater in soul winning and in the reproduction in the daily life of the sweet spirit and holy character of the Lord Jesus.

GALESBURG, ILL.

J. A. Barnett, Minister.

Number additions to church, by baptism, 12; by renewal 4; by letter, 19; by statement, 7; total 42

The reports from the various departments of the church showed that during the past year the sum of \$4,000 had been raised and expended for the work of the church. The Bible-school has enjoyed a net increase of 100 pupils and there are now enrolled 610 pupils.

The church membership shows an enrollment of 595, which is an increase over a year ago. A new feature of the work for the coming year is the agreement that has been made by the church to maintain its own missionary in the foreign field.

The official boards of the different churches of Chicago met in a restaurant one evening not long since to talk over some of the common problems of the churches. It was such a meeting as had often been talked of but not before realized. In our union gatherings it has always been difficult to get busy men who are the leading spirits in the local churches to come together in large numbers. The mere fact of having gotten these wise and capable lay leaders together was an omen of a better future.

The point of most acute interest was the matter of our church buildings. In no point are the Disciples behind their ecclesiastical neighbors in Chicago more than in the matter of fit places in which to worship God and to carry on the work of the Kingdom. We have a ministry that will average up with any and we have a progressive spirit that is not one whit behind the foremost. We are sadly lacking, however, in that kind of material equipment with which the church makes its impression upon the outside public.

The Church Extension Society has done much to help us in this regard in Chicago. The majority of the church debts here are carried by that excellent organization. Our churches are paying these loans back. Douglas Park has just returned half of their money. Sheffield Avenue has cut the orig-

inal loan in two. At many other places in our city it has been demonstrated that the Church Extension Society has been an invaluable helper. There is every feeling in Chicago that we ought to contribute as much as possible to this excellent organization and to turn to it for help when we are building, as we have so often done.

The worthy secretary of the Church Extension Society, however, admits that situations do arise when church extension needs to be supplemented with other methods. The church building societies of some denominations give their money outright in many cases. The Disciples have demonstrated that the loan plan can be worked advantageously in most cases. In the city, however, we need another kind of help.

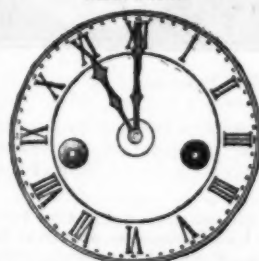
Our city congregations have no rich men in them as things go in Chicago. Many of our congregations have not a single man that can hand out large sums of money in a lump for a building as is done in other parts of the brotherhood. Our building funds are gathered painfully by the installment payments of the salaried class and the wage earners. They give more liberally for their means than any other class. The only way, however, to secure large results is to secure extended cooperation and to work at building funds year after year.

Words of Appreciation

AN EDUCATIONAL CAMPAIGN

I want to congratulate the Foreign Society on the magnificent showing it has made. There is today a great awakening on the subject of "world-wide evangelization" among all the churches. Not only has the Foreign Society succeeded in securing thousands of dollars and sent forth the most intellectual and most spiritual of our people to the foreign field, but it has been conducting a great educational campaign in all these years, which will be of untold value to the work in the coming days.—P. H. Welshimer, Canton, Ohio.

THE TIME



OFFERING FOR FOREIGN MISSIONS
FIRST SUNDAY IN MARCH

HIGH-WATER MARK

The aims and work of our pioneer leaders and their historical descendants for one hundred years found expression and reached a fitting climax in the great Pittsburg Convention.

And it must have been apparent to every thoughtful and discerning mind that the splendid showing made by the Foreign Christian Missionary Society in growth of receipts, enlargement of plans and equipment, inspiring reports from returned missionaries and those on the distant fields with a masterly grip of the whole situation, lifted this great Centennial gathering to the highest point we have ever touched in all our history.

It is certainly a time for devout thanksgiving.—C. J. Tannar, Detroit, Mich.

A WONDROUS CONTRIBUTION

While "Pittsburg 1909" stands for one hundred years of history, the Foreign Christian Missionary Society has been at its world task but one-third of that time. When this is remembered the results amaze one.

As great movements in world life are counted, 1875 is but yesterday. And yet, within the few years since that date, our Foreign Society has gathered for the cause of Christ in alien lands the vast sum of \$3,609,342.

In 1875, as a people, we had no one speaking for us in other tongues the love of God for man. Now, India, Japan, China, the Philippine Islands, Cuba and Tibet have rolls of the redeemed where our heralds have gone and many European nations also are being taught the way of the Lord more perfectly.

In 1875 doctrines waited the confirmation of deeds. Now our hospitals, asylums, orphanages and schools tell of the actual authority of the Son of God over all we have and are, and great souls tirelessly preaching at cost of all the earth holds dear, are opening hearts to the prayer of Jesus, that His people may be one.

How rich we are today in the sacred names of our missionaries who live in ten thousand homes daily! How rich in vision—opening to thought, all lands! How rich in literature—giving acquaintance everywhere! How rich in knowledge of needs—giving heart to conversation and purpose to toil! How rich in love for those we do not know! How rich in privilege—speaking in tongues! How rich in graves, halting us in our selfishness! How rich in life's new meaning—the Christlike gift of self in service to mankind! Thank God for the years between 1875 and now! Thank God for the way the Foreign Christian Missionary Society has improved them! Thank God for the future's promise of even larger life!—Charles Medbury, University Place, Des Moines, Iowa.

Churches Desiring March Offering Supplies May Order from the Office of the Foreign Society, Box 884, Cincinnati, Ohio

churches for definite amounts. These pledges brought the membership of the Building Syndicate up to a hundred in a single night with every expectation that we shall be able to reach the two hundred mark soon.

The operation of the Building Syndicate will house every one of our missions in a few years. A thousand dollars added to what almost any mission can raise will buy a lot. The Church Extension when it has the funds can assist enough to finish up the task. Once in a house with a worthy equipment, the mission enters on a career of usefulness where it can repay its loan and can become one of the supporters of the united program in the city.

Already the building talk in the air around Chicago is most gratifying. Austin will dedicate their social center on January 24, and will use this building for church purposes for a time, after which they will build on their corner their house of worship proper. Evans-ton has gotten things shaped up to get started as soon as the weather permits on a building that will be used for social purposes and for the present for worship as well. Irving Park has no definite plans yet but is sufficiently alive to the need of a better building that they are undertaking to raise a thousand dollars this winter to put in the bank toward a building. The little group at Armitage avenue often talk of purchasing the Norwegian building which they now rent. These are but a few of the projects that are being talked around Chicago.

We have learned our expensive lesson here about buildings. Wild-cat finance lost us the most handsome building we ever erected in Chicago, the old Central Church. The North Side Church also ventured and lost all. We have churches in Chicago today so burdened with debt that their usefulness is largely curtailed. In the church building enterprises of the future three new notes will be sounded. First of all, we will insist upon conservative finance. We have learned that a big emotional shouting movement will not carry

through a proposition that is not sound at heart. In the second place, we will erect a type of church building that is more adapted to the city life. We need big auditoriums less than we do effective Sunday-school equipment and room for social enterprises. Such buildings are actually cheaper to build and command more support outside

the church. In the third place, we shall in the future have more of the union spirit that will make the success of each individual church the concern of all. Some of our enterprises in the past might have succeeded with a cooperating group of churches back of them. The new word we sound now continually is "Coöperation."

Russian Mission in New York City

By Joseph Keevil

For some time we have been acquainted with the fact that there was in New York City a small group of Russian Christians who accept the New Testament as their only rule of faith and practice. We have felt, a better understanding of the doctrinal position of each other, would result in a closer union and a more effective service for the Master among this rapidly growing people. This has been the task before us. Last winter the Disciples' Missionary Union began a suc-

cessful work, teaching them, in night classes, the English language. This effort bore fruit in bringing us in closer touch with them, gaining their confidence and respect and enabling us to understand many of their problems. With the coming of this winter we felt justified in seeking suitable quarters in the heart of the Russian section of the city and prepared for a larger and better work. A splendid store building was secured at 341 East Fifth street. Evening classes, meeting Monday and Friday of each week, were organized under the efficient leadership of P. F. Jerome to teach them the English language. This work promises to be very successful, as its value is being recognized more and more by the Russians.

We pledge our loyalty to Jesus Christ and obedience to him in all things.

We accept the Bible, as our only rule of faith and practice.

That we, the Russian Christians, at-



A Class of Russian Jews Studying the English Language.

December 26, 1909, and January 2, 1910, a conference was held with the Russian Christians considering in full their doctrinal position and giving to them a statement of the position of the Disciples of Christ. After a full and free discussion of every doctrine, we found ourselves in the fullest sympathy with each other and the only thing left to do was to unite in the service of a common Master Jesus Christ. That we might definitely understand them the following statement was submitted to us:

"The Russian Christian Congregation, to the Disciples' Missionary Union, Greeting: After conference with different members of your union and a full investigation of your teaching, we find ourselves in accord with

tend to all matters relating to the internal affairs of our congregation, so long as we are in harmony with the teaching of the New Testament.

That all matters from the Disciples' Missionary Union must be presented to our congregation, at one of the regular meetings, and only such matters as are properly passed upon shall be binding upon us."

What could we do, but unite and work together for the salvation of the multitudes coming to our shores, from that priest-ridden land of Russia. This we decided to do."

Arrangements were made for a formal opening of the work in the building January 9, with a special service at 3:30 p. m. At the time of meeting sixty-six Russians had gathered and representatives from nearly all of our churches in the city. The service was conducted wholly in the Russian tongue except a short address by the superintendent of city missions which was spoken through an interpreter. The program, as carried out, was as follows:

1. Hymn, "Stand up Stand up for Jesus."
2. Prayer, by brother S. Krukoff.
3. Special Music, by an Octette.
4. Sermon, by Brother Peter Johnson.
5. Address, by Supt. of City Missions.
6. Special music, by Octette.
7. Sermon by Brother John Johnson.
8. Prayer, by John Johnson and Joseph Keevil.

IN A SHADOW

Inveterate Tea Drinker Feared Paralysis.

"Steady use of either tea or coffee often produces alarming symptoms as the poison (caffeine) contained in these beverages acts with more potency in some persons than in others.

"I was never a coffee drinker," writes an Ill. woman, "but a tea drinker. I was very nervous, had frequent spells of sick headache and heart trouble, and was subject at times to severe attacks of bilious colic.

"No end of sleepless nights—would have spells at night when my right side would get numb and tingle like a thousand needles were pricking my flesh. At times I could hardly put my tongue out of my mouth and my right eye and ear were affected.

"The doctors told me I was liable to become paralyzed at any time, so I was in constant dread. I took medicine of various doctors and no end of patent medicine—but all to no good.

"The doctors told me to quit using tea, but I thought I could not live without it—that it was my only stay, I had been a tea drinker for twenty-five years; was under the doctor's care for fifteen.

"About six months ago, I finally quit tea and commenced to drink Postum.

"I have never had one spell of sick-headache since and only one light attack of bilious colic. Have quit having those numb spells at night, sleep well and my heart is getting stronger all the time."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Closing Hymn, by congregation, "Abide With Me."

This simple, but deeply spiritual and helpful service marks, we hope, the beginning of a work among this people that will mean the salvation of thousands. In the last two years the Russian Empire and Finland sent to our shores 277,171 of their people. Here is a work God is calling us to do. Shall we not respond? The opportunity is now.

National Bible-School Association

The work which began one year ago in more or less uncertainty has now developed well-defined policies and plans, and has grown into a compact and well-ordered organization with the help of forty-two state Bible-school superintendents and fifteen efficient directors.

We come to the opening of the second year work with a very high standard for Bible-schools, known as the "Front Rank Standard for 1910." All of the forty-two state Bible-school superintendents are determined to bring hundreds of our schools up to this standard.

During the eleven months we have received from all sources \$4,659.16; \$2,300 of this has

come from the treasuries of our missionary societies, which have so kindly helped us. The total expenditures for the eleven months including some present obligations, are \$5,121.90.

Including some obligations which this month of January brings to us we find it necessary to have \$700 if we close this year without embarrassment of debt. Every Bible school in the brotherhood should send us their next Sunday's regular offerings for this work, that it may be not only relieved from possible debt, but also that large and important plans for the next year be carried and preparing for a larger and better work. by urged to bring this matter before his school next Sunday morning and ask them to send the regular offering that day to our treasury. Very few schools will deny such a request if the superintendent brings it to them. The work which lies before me immediately is a week in each of the four following colleges: Hiram, Butler, Oklahoma Christian University, Texas Christian University; and, the first half of February in Florida; and a number of weeks in Alabama, with a number of important conventions also. Up to the present time there is not even traveling expenses in our treasury. The need is imperative, and the call is urgent. Please send us this offering at once.

MARION STEVENSON.

393 N. Euclid avenue, St. Louis, Mo.

cessions in the nine months of this pastorate.

JACKSON AVENUE, KANSAS CITY, MO.

Frank E. Bowen, Pastor.

Additions last year 450; present membership 900. Money raised \$12,000. Beautiful modern building erected, Sunday school greatly enlarged. New gymnasium ready for use.

KANSAS CITY, MO. MISSIONS.

Frank E. Bowen, Evangelist.

Money raised, \$11,000; additions 300. Value of mission property \$80,000. S. E. Ireland of St. Louis began as pastor at Quindar. J. F. Quisenbury is erecting a \$10,000 Sunday school room at Roanoke. Debt raised at Budd Park, B. L. Wray, Pastor.

WEST SIDE, SPRINGFIELD, ILLINOIS.

J. R. Golden, Pastor.

Raised \$5150.00 for all purposes, additions 161. Loss of 40 by death and removal. Present membership 721. Pastor held short meetings at Riverton and Pleasant Plains with 26 added. Pastor given indefinite call. A \$10,000 addition to church to be erected.

URICHVILLE, OHIO.

Charles Darsie, Pastor.

Additions during year, 169. Present membership, 775. Average attendance at Sunday-school, 364.

WALLA WALLA, WASHINGTON.

S. G. Fisher, Pastor.

Number of additions, fifty-two; twenty-two by baptism. No meeting. Losses by death and removal about balance this. The church, through its regular channels or by individuals under encouragement from the church gave a total of about \$4,000 to missions and benevolences; \$600 to foreign missions; \$500 to home missions, \$2,200 to benevolences, for the new Northwest orphanage, (part of this may not be paid unless the orphanage is located here); \$600 to a neighboring church (Pendleton) rebuilding after a fire, and the rest by C. W. B. M.. The pastor entered third year with this great congregation November 15.

WHEN DINNER COMES

One Ought to Have a Good Appetite.

A good appetite is the best sauce. It goes a long way toward helping in the digestive process, and that is absolutely essential to health and strength.

Many persons have found that Grape-Nuts food is not only nourishing but is a great appetizer. Even children like the taste of it and grow strong and rosy from its use.

It is especially the food to make a weak stomach strong and create an appetite for dinner.

"I am 57 years old," writes a Tenn. grandmother, "and have had a weak stomach from childhood. By great care as to my diet I enjoyed a reasonable degree of health, but never found anything to equal Grape-Nuts as a standby."

"When I have no appetite for breakfast and just eat to keep up my strength, I take 4 teaspoonfuls of Grape-Nuts with good rich milk, and when dinner comes I am hungry. While if I go without any breakfast I never feel like eating dinner. Grape-Nuts for breakfast seems to make a healthy appetite for dinner."

"My little 13-months-old grandson had been very sick with stomach trouble during the past summer, and finally we put him on Grape-Nuts. Now he is growing plump and well. When asked if he wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all—thanks to Grape-Nuts." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The Annual Reports of the Churches

Brief Summaries of Reports for the Centennial Year

CARSON, IOWA.

B. H. Whiston, Pastor.

Building remodeled during year, into a modern workshop. Sixty added to membership. Every department of church strengthened. The pastor given a unanimous vote of appreciation, and call to remain with the church indefinitely.

DENISON, TEXAS.

Robert Drennon, Pastor.

Ninety-three additions to church. New Sunday-school organized by the church. Pastor held four meetings away from church.

DUBLIN, TEXAS.

D. R. Hardison, Pastor.

Total additions to church, fifty. Enrolled in the Sunday-school, 116. Church property improved. Amount collected and spent, \$1,560.

FORT SMITH, ARKANSAS.

E. B. Bagby, Pastor.

Additions, sixty. Present membership, 452. Amount raised for current expenses, \$2,558.81; for missions, \$481.60. Total amount raised by the church, \$6,500, an increase of 868 over the previous year. The amount raised for missions double the previous year. C. W. B. M. paid Centennial pledge \$100 and doubled its membership.

FORT COLLINS, COLORADO.

J. F. Findley, Pastor.

Additions to church, 116. Enrolled in Sunday-school, 199. C. E. membership, thirty-one. Ladies' Aid, membership, forty; money raised, \$445.85. C. W. B. M. membership, forty-three; raised, \$88.75. Men's Brotherhood, forty members. Raised on current expenses, \$1,816.56. Raised for missions in four years, \$841.40. The meeting marked the close of four years' service by the pastor.

GRAND RAPIDS, MICHIGAN.

E. B. Barnes, Pastor.

Membership, 275; contributing members, 200; additions during year, fifty-three. Raised for current expenses, \$3,338.93; for missions, \$3,621.08. Sunday-school enrollment, 250; average attendance, 180; offering per Sunday, \$6.26. Christian Endeavor Society, enrollment, seventy-nine; money raised, \$218.39. United circles raised \$256.32. Fellow Workers' Society, members, eighty-five; raised \$84. C. W. B. M., membership, forty-six; tidings taken, twenty-four; money raised, \$165.46. Young Ladies' Mission Circle

organized with eighteen members. This has been the greatest year in the history of the church.

HAMLIN, TEXAS.

William Pearn, Pastor.

New Church erected during year. Membership, sixty. The pastor has been with the church less than a year, and has built the members, 3062; added in 1909, 161. Local church expenses, \$8675.08; gave to missions, \$2071.60.

LEBANON, INDIANA.

L. E. Brown, Pastor.

At the annual family dinner, business meeting, and roll call of the Central Christian Church, Lebanon, Ind., four hundred people enjoyed the dinner to the full, and then listened to the reports for the year. The church raised \$4,135.07. The C. W. B. M., \$466.17. Young Ladies' Mission Circle, \$114.40. Sunday-school, \$450.37. Ladies' Aid Society, \$191.40. The Juniors, \$23.45, making a total of all departments of \$5,390.86. Of this amount, \$1,150.07 was for the cause of missions.

MONROE COUNTY, MO.

Henry W. Hunter, Evangelist.

Nineteen churches, all regular preaching; members, 3062; added in 1909, 161. Local church expenses, \$8675.08; gave to missions \$2071.60.

Sunday schools, local expenses, \$504.23; to missions \$835.29; C. W. B. M. raised \$638.78. Total for local work in the county \$9,179.31, from the churches for missions \$3545.67. A gain of 135 per cent over the previous year. These churches maintain two Living Link missionaries on the foreign field, one by the church at Paris, the other by the county churches cooperating.

BEATRICE, NEBRASKA.

J. E. Davis, Pastor.

Present membership 1,466; additions during year 91. C. W. B. M., Ladies' Aid, Christian Endeavor, Junior Endeavor, Mens' Brotherhood, Sunday school and Dorcas Society in a flourishing condition. Money raised by church and the various societies \$10,500.

IRVING PARK, CHICAGO.

Alva W. Taylor, Pastor.

Finished the year with a clean balance sheet financially, with missionary offerings increased over 50 per cent, with a nest-egg of \$300 for a building fund, and with 42 ac-

CENTRAL CHURCH, WARREN, OHIO.

J. E. Lynn, Pastor.

Resident membership, 900; money raised for local work, \$5,460.80; for missions and benevolence, \$2,588.41. Grand total, \$8,049.21. Members added during year, 181; dropped during year, eighty.

SECOND CHURCH, WARREN, OHIO.

Present membership, 474; additions during the past year, seventy-three; net increase, fifty-three. For local expenses, \$2,052.36; for missions, \$492.60. Sunday-school membership, 559; money raised, \$463.60. Christian Workers, 127 members; raised \$282.17. C. W. B. M., twelve members; raised \$47.28. Young Ladies' Mission Circle, ten members; raised \$27.75; Christian Endeavor, members twenty; raised \$25.57. Mission Band, twenty-five members; raised \$5. Men's Club, forty-five members; raised \$126. Total for all purposes, \$3,412.86.

CENTRAL CHURCH, YOUNGSTOWN, OHIO

W. S. Goode, Minister.

Accessions, fifty-two; resident membership, 650. Total money raised in all departments, \$5,798.52. Missionary money: Sunday-school, \$4; C. W. B. M., \$379.40; Christian Endeavor, \$10; the church, \$937.27. Total money, missions and benevolences, \$1,717.67. Sunday-school enrollment, 598; average attendance, 418; largest attendance, 670; money raised, \$1,105.88. C. W. B. M., membership, seventy-five; money raised, \$370.40.

AUBURN, NEBRASKA.

S. J. Chapman, Pastor.

Church and auxiliaries raised \$2,300 during the year. Church property and parsonage free from debt. Will build new church soon. Sunday-school growing. Dr. H. C. Harris, superintendent; well graded. In four months of the present pastorate there have been sixteen added to the church. C. W. B. M. membership, 104; C. W. B. M. day offering, \$40.

NORWOOD, OHIO.

W. J. Shellburne.

There were, during the year, seventy-seven additions, a net gain of sixty-three to the church. Average attendance at Sunday-school was 239, a gain of twenty-one over average for 1908. The church received from all sources and auxiliaries, \$5,306.63, more than \$1,000 of which was given for missions. Mrs. J. C. Ogden of Batang, Tibet, is the living link of the church. The reports at the annual meeting, January 3, showed growth in every department of the work and give confidence and hope for the new year.

COLORADO SPRINGS, COLORADO.

George B. Stewart, Pastor.

Additions from June to January, forty-one. Amount raised for current expenses and benevolences, \$3,300. Amount given to Education, \$53.50; C. W. B. M., \$225.10; Sunday-school, \$619.65; Brotherhood, \$30; Ladies' Union, \$485.82; special music, \$75; charity fund, \$20; chapel, \$98.43; orphans home, \$18; section three, \$17.75. Total for all purposes, \$5,473.40.

HUNTINGTON, INDIANA.

W. E. Cole, Pastor.

Membership, 998; amount raised for all purposes, \$10,000. Sunday-school gave \$1,500. \$3,000 was paid on building debt.

SULLIVAN, INDIANA.

J. M. Vawter, Pastor.

Additions, 236. Sunday-school grew from 200 to 900. Graduates in teacher training, fourteen.

LATHROP, MISSOURI.

Baxter Waters, Pastor.

Additions, seventy-three. Membership of C. W. B. M., seventy-five; raised, \$269.73. Total amount raised for local work and benevolences, \$3,300. Amount given to Bible-school, Columbia, Mo., \$600.

CHAMPAIGN, ILLINOIS

S. E. Fisher, Pastor.

"The Annual Meeting" on the afternoon and evening of New Year's day. The reports in many respects the best in the history of the congregation. The church raised for general benevolences and evangelism, including missions, \$2,500 during the year. The C. W. B. M. Auxiliary is supporting its own Missionary as a Living Link in the person of

Mrs. Lulu M. Burner, at Buenos Ayers, South America, and the record of their years work shows splendid progress. The membership has increased 25 per cent in the last six months and on C. W. B. W. day, 25 life memberships were enlisted; a total of 50 life memberships to date.

During the year the congregation entered the list of Living Link churches through the Foreign Missionary Society, sending Herbert Smith, '09 Bethany, out to the Congo country with Dr. Dye in June to be their Living Link at Longa.

The Treasurer of the "Clean Slate Fund" reported between five and six thousand dollars gathered during the year and paid in liquidation of the church debt; the mortgage on the building having been burned just prior to the Centennial Convention. The Clerks summary of all reports including \$5000 for current expenses, showed a grand total from all departments and for all purposes of about \$13,000.

Eighty-six were added to the church membership at regular services making a total of net resident membership to date of 1016.

During the year the church also became a Living Link in State Missions, cooperating with the Mission Church at Granite City, Ill.

The church in addition to its general Missionary work supports three local missions in Champaign and Urbana. These were reported to be in a flourishing condition.

Among the plans contemplated for the future work may be noted an organized effort to solve the boy problem, a campaign for the enlargement of the present building, the entrance upon the Living Link plan in connection with the American Missionary Society work; the Bible Chair work, which latter will be appreciated when it is remembered that University Place Church of Christ is in the heart of a Student Community of 5000 young men and women. This work has been held in abeyance until the endowment campaign for Eureka College may be completed.

By the terms of the Bondurant Will recently sustained by the courts, a fund of \$2000 is provided to aid in the erection of a downtown church building in Urbana, and a similar fund for a like purpose to be used in Champaign, these funds to be available in about five years.

Special Information Regarding the Use of the Bethany Graded Lesson

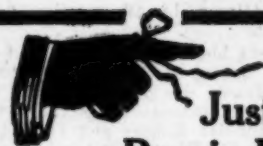
Those ordering the new BETHANY GRADED SUNDAY-SCHOOL LESSONS should note one little point in which the Beginners' and Primary Courses differ from the Junior. The former are divided into quarters while the latter is divided into thirds of a year. The new term for the Junior lessons begins, therefore, in February. Unless otherwise instructed we will fill all orders for Junior supplies early in February.

Those schools which have especially ordered Part I of the Junior lessons to use until the new term begins will be interested in the suggestions of Miss Josephine L. Baldwin, the writer of the Junior course. Miss Baldwin selects seven lessons from the Junior Work Book and the Junior Teacher's Text Book which, she says, will make a more adequate use of the seven weeks than to begin at the beginning. Lesson 8, "The Call of Abraham," on January 2; Lesson 9, "Giving Lot the First Choice," on January 9; Lesson 11, "Abraham Entertaining Angels," on January 16; Lesson 15, "Abraham Willing to Offer Isaac," on January 23; Lesson 16, "Rebekah at the Well," on January 30; Lesson 17, "How Esau Lost His Birthright," on February 6; Lesson 18, "Jacob's Vision of a Ladder to Heaven," on February 13. On February 20 the second book will be taken up and the regular course pursued to the end of June.

It is perfectly practicable to take up these graded lessons—Beginner's, Primary and Junior grades—at any time. But it is important to use the lesson on their appropriate dates. The International Committee has arranged the courses so that the holiday festivals receive due recognition. The graded lessons are seasonal in character, to use the words of Mrs. J. W. Barnes, a member of the Committee. To begin the October lessons in January would play topsy-turvy with the seasons, bringing Christmas lessons at Easter time, the Easter lessons in the winter and Thanksgiving lessons in February.

Besides, one of the great advantages in using the graded lessons provided by the International Committee, in preference to any independent course, is that all graded schools will be studying the same lessons at the same time. Thus within each grade there will be uniformity (the lauded virtue of the old system), making it possible for teachers of a particular grade in the same city to hold interdenominational teachers' meetings with much greater profit than on the basis of the old-time uniform lessons. This would not be practicable if your school disregarded the seasonal arrangement of the lessons.

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